

Central-Blatt and Social Justice

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New Deals, Past and Present (XXVIII)

Faced by the astounding phenomenon of Fascism, a development so unexpected as it was sudden, the Communist leaders have declared their friendship for Democracy. Although it is decidedly bourgeois, an institution originated by the class against which Communism has particularly directed its venom, Bolshevik writers now proclaim Democracy and Communism to have much in common. Writing in *Das Wort*, a literary monthly, published in German at Moscow, H. Most states:

"The bourgeois Democracy is a decided step forward [in the direction of Communism!] as against Fascism; today every Communist admits this to be so. The bourgeois defenders and adherents of Democracy on their part recognize increasingly, influenced by the impressions of the horrible actions of Fascism striving for or in possession of power, that for the purpose of the conflict a coalition with the powerful working class and the mighty socialistic State, the creation of the former, must be established."¹) And the bourgeois world, let us add, accepted this invitation, at least insofar as its press voiced the opinion that Barcelona and Madrid represented the cause of Democracy. The French People's Front was likewise hailed as a champion of Liberty, Equality, Fraternity. Liberal and progressive reviews, such as the *New Statesman and Nation*, of London, and the *Nation*, of New York, expressed views not far removed from Most's further assertion that the alliance of Democracy and Communism constituted "the solid basis of *world-orientation* (italics are the author's), which—different in different countries—is beginning to be realized in the 'People's Front'." Most even perceives signs of a growing understanding between the two camps. "When André Gide came to Moscow in June, 1936," he writes, "and for the first time at that, he expressed his joy at having come at last to a country of happy men." "Isn't this," the Communist writer exclaims, "a grand affirmation that the outstanding representatives of culture have discovered the cause of the workers

and of Socialism is at the same time also the cause of peace, of liberty and of civilization?"²)

The same tune, expressed in a different pitch, has been droned into the ears of men until the spectre of Bolshevism has lost much of its terror. Even capitalists returning from a visit to Soviet Russia help promote the impression that the Bolshevik régime is succeeding nicely, although their ability to judge the complicated conditions existing in a country as vast as Russia may be questioned. Order was finally evolving from chaos in Russia, the chairman of the board of the International Shoe Company informed a reporter after his return from Moscow. "Fortunate in having as companions a Russian business (?) man and his wife," the American capitalist "discovered" what all may read in the *Moscow Daily News*. Namely, to quote from the interview:

"In the first place, Russia has no unemployment, the giant projects requiring the services of thousands. Next, Russia has, in the past few years, decreased her percentage of illiterates from more than 80 to less than 10 percent through compulsory education. The country is striving to invest its cash in productive equipment, rather than in consumers' goods and is building huge industries toward this end, preparing for the day when production will take care of itself. The City of Moscow in a few years has grown from 1,500,000 to more than 4,000,000 persons and is busy carrying out a plan of widening and straightening streets."³)

According to the standards of the 'business mind' a vast increase of urban population may be booked as an asset; the astigmatic nature of the profit motive inclines men to look with favor upon what the thoughtful declare a dangerous symptom. It is not probable our capitalist, to mention but one of the questions suggested by this abnormal trend of population, should have counted the "bureaucrats" attracted to Moscow by the new régime. Washington too has expanded under the influence of centralization of power fostered by the great war and the exigencies of the great depression. Would the chairman of the Rand Shoe Company consider this development fortunate? If we may believe the executives of our great rail-

²) Ibid. p. 77.

³) *St. Louis Globe-Democrat*, August 12, 1936, p. 1.

¹) Loc. cit., August, 1936, p. 77.

ways, their operation by the Government during the World War resulted in evils from which they are only now emerging. The monstrous industrial works created by the Soviet State cannot, measured by the standard of undertakings such as our great steel works, be acclaimed a success. Even as this is being written, the Associated Press carries the information from Moscow: "Gregory K. Orjonikidz, Commissar for Heavy Industry, began a drive against bureaucracy in the factories by citing the report of a Russian mission just returned from the United States, which found that 600 American workers produce what it takes 1700 to make in Russia."⁴) Complaints of this nature have, in fact, become chronic; they occur frequently in *Russian Economics Notes*, issued by the Department of Commerce at Washington. Although the reports translated from *The Plan*, a Soviet publication, are intended to create the impression that the industrial undertakings inaugurated by Moscow are accomplishing the purpose for which they were established, the true state of affairs is revealed from time to time. As for instance in the account of "Light Industry in First Six Months of 1936," printed in *The Plan*, issue of August 15th, of that year. Having presented figures on the production of cotton goods, woollens, hose, footwear, etc., during the period under consideration, the article arrives at the following conclusions:

"It is plain from these tables that quantity records made early in the year were not maintained, and that the lag occurred in the most important groups of goods. Other serious weaknesses are disclosed by study. The footwear industry, for example, over-fulfilled its plan quantitatively, but only by making less leather footwear and more of less desirable kinds, without economizing, however, on leather, which is still used in excess of needs; or by turning out low shoes, instead of boots. Textile mills, again, continued to produce a large percentage of 'rejects' and 'seconds', the cotton mills, for example, averaging 16 percent in May, more than in 1935, and some mills running up to 25 and 35 percent. By way of contrast, there are mills that reduced their spoilage below 1 percent of total. The linen mills also ran their spoilage up, to 22 percent, against 8 or 9 percent in 1935; and here too certain mills showed record figures; 65-70 percent, 35 percent, etc. The silk mills did better, 10-12 percent; but the hose and knitting mills were high, 22 and 27 percent, respectively. The glass industry turned out a high proportion of low quality goods, only 21 percent of the 'Bohemian' first first-grade; and the crockery plants ran about the same."⁵) It is obvious, the author of this statement, some Soviet functionary, admits, "that these industries are still

struggling with weaknesses that have persisted for years, all resulting in production of low-quality goods. Basic defects in these plants are low labor productivity, inefficient utilization of machinery, increase of machine idle time, and excessive labor turnover."

The writer cites specific instances of inefficiency and failure and states among other things: "Even workers that once proved themselves outstanding failed to keep up the norms they had once reached." Which may mean: They were incapable of sustaining the speed adopted after the inauguration of the Stachanov system! Even more characteristic of conditions existing in Soviet industry is the following revealing admission: "The linen mills also failed to attain the production norms set, chiefly because of the introduction of new highspeed machines of Soviet invention and manufacture, which so far have not proved as productive as old, worn-out ones. The same general criticism, of failure of workers to learn how to run modern machines, such as automatic looms, applies generally to the textile industry, which has been slow to introduce and 'assimilate' new, high-speed equipment."

These revelations are all the more appalling for the fact that Bolshevism has concentrated on the industrialization of Russia and staked its reputation, as it were, on industrial progress. Those in power at times starved the peasants in order to obtain grain for exportation and to feed the increasing number of industrial workers. And this in the face of drouths and blunders of a devastating nature committed by functionaries entrusted with the task of carrying out general collectivization of agriculture. Writing on the "Peasant and Soviet Agriculture" in a thoroughly objective fashion, Sir John Maynard says of this phase of the Russian drama:

"There were terrible losses of horses, of large horned cattle and of smaller stock, due in part to deliberate hostility to the plan of socializing animals, and in part, it seems to the present writer, to a naive assumption that as the Government was going to form collective farms it would find the necessary stock to equip them. This holocaust of animal life—it has reduced the number of horses from thirty to fifteen millions—was the heaviest blow which has been dealt to the Bolshevik Government since the Civil War, and rural economy, in spite of the additions of tractor power, has hardly yet begun to recover from it."⁶)

The guilt of Bolsheviks for the agricultural calamities that have befallen Russia repeatedly, is admitted on all sides. Sir John Maynard says on this score: "Zeal led the local Communist agents into acts of compulsion which elicited from Stalin a repudiation famous, like a Papal

⁴) Daily papers, Dec. 29, 1936.

⁵) *Russian Ec. Notes*. Wash., D. C., Oct. 30, 1936. p. 6.

⁶) *The Political Quarterly*. Oct.-Dec., 1935, Vol. VI., No. 4, p. 555.

Bull, for its opening words: 'Dizziness from success,' and necessitated the undoing of much that has been achieved." So opposed were the peasants in some parts of Russia to collectivization that there was deliberate neglect of agricultural operations, "and resistance which brought down ruthless punishment, causing local mortality on a large scale." Despite the heavy price paid for rural collectivization, it is impossible to say thus far, the English writer believes, "that there has been any increase in the average yield of cereals per acre.—In some of the technical crops, notably in cotton, there has been retrogression, probably because of the extension of cultivation of less suitable soil."⁷) The result, perhaps, we would add, of the "planless operation of state farms" complained of by the Moscow *Izvestia*, issue of September 22, 1936. To what extent this condition prevails, the following quotations from the article show: "Planlessness extends to such a point that some stock farms have an excess of room for cattle but no feed supply, while others have an excess of feed but no barns into which cattle could be put. Funds, too, have been distributed without thought: in the first six months of this year (1936) 267 farms received 46,500,000 rubles more than they were entitled to, while 182 farms got 60,000,000 rubles less."⁸) Ignorance on the part of the Commissariat of the actual situation is said to account for these conditions. "The inevitable result is," the article in the Moscow journal continues, "that important matters like water supply, repair of buildings, etc., are not considered in the plans, and only when some accident occurs do the authorities investigate, write voluminous reports, and ask for more money, thus disrupting the government financial plan and discipline. When workers' unpaid wages have risen to large sums, it is worse than careless to set aside from working capital 146,000,000 rubles for capital construction."

The St. Louis manufacturer previously referred to declared it was not his intention to express an opinion "on the Soviet philosophy," while he was willing to give credit for the achievements he had been able to observe. But it is the former and not the latter that matters. While some of the Russian achievements of a technological kind may be spectacular, they are not fundamentally communistic. They were attained with the aid of methods and means developed under the aegis of capitalism. Communism must yet prove, should it prevail, the ability to sustain and develop the civilization to which it has fallen heir, that it can do more than create a gigantic workshop where men and women will be satisfied to toil, although the original fervor and enthusiasm of the Marxian

adventure have faded. What has been called the soul of Marxism—the messianic vocation of the proletariat—will not go marching on indefinitely; its magic will subside, lose its influence over men, just as the ideals of 1789, the social and political dynamite of the 19th century, have lost their original force. Whenever this comes to pass, as it surely must come to pass, Communism will not be able to satisfy the spiritual hunger of the masses with industrial enterprises and mass production. Viewing the ultimate results of the Marxian ideology in Russia, some future historian may accuse the Bolsheviks of "having managed in a most disgraceful fashion; a great investment has been thrown away."⁹) Nevertheless Communists claim the Soviet Union to point out "to the workers of all countries, and to the oppressed of the whole world the path of struggle and of victory," and that it "mobilizes the revolutionary forces of the working class of all countries against capitalism."¹⁰)

Lenin might have said this; but he might also have declared a "halt" in the offensive against capitalism, if demanded "by the objective situation in the present period." Stalin and his co-workers have evidently assumed his tactics, forced to it by the exigencies of a situation neither Marx nor Lenin had foreseen: the rise of Fascism which is, according to Mussolini, "the complete opposite of that doctrine, the base of so-called scientific and Marxian Socialism, the materialist conception of history." After Socialism, and we again quote Mussolini, "Fascism combats the whole complex system of democratic ideology, and repudiates it, whether in its theoretical premises or in its practical application."¹¹)

Pilate and Herod became friends; Liberalism and Communism—the roots of both are watered from the same fountain—seem to be drawing closer together through a fear of a common enemy.

F. P. KENKEL

Of all the tests by which the good citizen and strong reformer can be distinguished from the vague faddist or the inhuman sceptic, I know no better test than this—that the unreal reformer sees in front of him one certain future, the future of his fad; while the real reformer sees before him ten or twenty futures among which his country must choose, and may in some dreadful hour choose the wrong one. The true patriot is always doubtful of victory; because he knows that he is dealing with a living thing; a thing with free will. To be certain of free will is to be uncertain of success.

G. K. CHESTERTON

⁹) Goethe, *Faust II.*, Act. 5. Taylor's transl.

¹⁰) Pyantnitsky, O., *The Communist Parties in the Fight for the Masses*. London, n. d., p. 36-37.

¹¹) Mussolini, Benito, *The Political and Social Doctrines of Fascism*. London, 1933, p. 13-14.

⁷) Loc. cit., p. 563.

⁸) Entire article in *Russian Economic Notes*. Wash., D. C., Nov. 30, 1936.

A Truly Christian Sociology

II.

With the introduction of the Divinity and Divine Providence, Bellini introduces what he calls Social Dynamics. He uses this term to designate various general and basic norms or laws, which govern society and social phenomena in their external activity and development. "Although God is the Creator of all things," he correctly observes, "and hence also of society, nevertheless the free activity of man, subject indeed to the cosmological influence of material things and the psychological influence of fellowmen, must be considered as the fundamental dynamic element of the external manifestation and development of social phenomena, and of society in general: though not to the exclusion of direct interaction on the part of God, the supreme cause."

After positing these general principles (p. 49-53), Bellini divides the body of the second volume into two parts, treating respectively the Analysis and the Synthesis of Social Dynamics.

The Analysis of Social Dynamics (p. 53-273) is undertaken by considering the efficient and co-ordinating elements (*elementi fattivi e coordinativi*), as well as the means which come into play. 1) The efficient elements (p. 53-121) are made up of the energies and the liberty of the human individual. A careful analysis leads the author to the conclusion, that "the human individual, actuated by nature and God, is the founder of society, and it is not society that constitutes the human individual." 2) The co-ordinating elements (p. 123-182) are threefold, namely, the objective element, that is physical nature, to which the human individual endeavors to adapt himself; secondly, the subjective element, that is, the psychological nature or spontaneous activity of man,—an element which is not merely an efficient but also a co-ordinating element of society; and thirdly, the supreme element, that is, God Himself, whose efficient and coordinating influence one must admit, though it be impossible clearly to comprehend and expound it. This third coordinating element is the distinguishing mark of Christian and Catholic Sociology.

3) The means (p. 183-273) are the instruments with or by which the efficient elements produce, and the coordinating elements regulate society in general, or the social phenomenon as such. There are objective means, such as language, custom, inheritance, etc.; and objective means, such as family, classes, nations, etc. It is questionable whether this division can be considered entirely adequate.

The author concludes his minute and scholarly analysis of Social Dynamics by offering the following broad and inclusive definition of society in general and of social phenomena as such. It is scientifically worded, in accordance with the postulates of sound philosophy and

Christian teaching, and is opposed to both the individualistic and the collectivistic concept of Sociology. He writes: "Society in general, or the social phenomenon as such, is the natural, necessary, and well-regulated fellowship of men, as free agents, established by the goodness of God for their welfare." (*"La Società è consorzio naturale, necessario, ordinato dell'intera vita, fra uomini liberi e attivi, istituito dall'amore di Dio per il loro bene."*)

Having thus analyzed the efficient and co-ordinating elements, as well as the means of society, the author proceeds in the second section of the volume (p. 277-407) to construct a synthesis of social dynamics, by investigating how these elements and means combine effectively in the formation and development of society in general. The combined concurrence of three agencies gives rise to social dynamics, synthetically considered, namely, first, the freedom of action, or restricted autonomy of the human individual,—a basic requirement; secondly, the constant and inevitable interaction of the human individual on the one hand, and the necessary activity proper to the order of material things and human beings on the other; thirdly, the direct action of God, affecting the operations of both the former. It goes without saying, that this third, divine coefficient is found only in the Christian concept of social dynamics, both analytic and synthetic. According to the principles of Christian philosophy, man is induced, with the aid of reason and revelation, to conduct inquiries into the correct analytic and dynamic order of things, to be established or maintained in society; similarly, he is prompted to conform all his individual and social acts to this social order, and to use the proper means and remedies to restore this conformity, when violated.

The synthetic treatment of social dynamics concludes with the following axiomatic assertion: "Social life results from the concurrence of human liberty and Divine Providence; the intimate connection between these two, intended by God in the creation of man, and transformed from original sin on into a struggle for what is good, constitutes the supreme law of social dynamics" (p. 397). (*"La vita sociale risulta dal concorso della libertà umana e della Provvidenza divina; e questa connessione intima, voluta da Dio nelle creazioni dell'uomo, trasformata dal peccato originale in lotta per il bene, è la legge suprema della Dinamica Sociale."*)

By way of epilogue, the author outlines briefly the historical application of social dynamics to the Catholic religion, characterizing it as essentially theocentric, with the charity of Jesus Christ as its focal point.

The two volumes of this work have been read with great intellectual delight by the present writer. One can hardly resist rereading certain parts repeatedly. One is forced to marvel

at the erudition of the author, and at the facility with which he draws from his own daily observation and experience as lawyer, social economist and financial expert. As we have stated, it is possible to accept without reserve the author's sociological doctrine, elaborated in truly scientific, philosophical and Catholic fashion. Exception may be taken to his method, that is, to the manner of expounding his views and the division of the subject matter. The general divisions, Social Morphology and Social Dynamics, hold no appeal. Considering merely the exact import of the terms, it would be preferable to contrast morphology and physiology, or better still, statics and dynamics. The subject matter grouped under the two main headings would also benefit by rearrangement. The morphology of an object or science should concern itself exclusively with the elements of which it is composed (its material and formal cause), whereas, whatever has reference to its production and evolution (efficient and final cause), should be treated under dynamics. In justice to the author it should be said, that there were special reasons which prompted his choice of method. At the outset, as he himself states (Vol. II, p. 1. ff), his purpose was merely to treat the study of Sociology from a purely scientific and experimental standpoint, without direct regard for the supreme efficient and final cause. However, in view of the manifest insufficiency of this treatment, or rather in order to present the doctrine in its integrity, he felt it his duty to add the second volume, on the supreme efficient and final cause, that is, on God and His Divine Providence, in the scheme of Sociology.

These brief remarks should in no wise detract from the intrinsic value of the work. We sincerely hope that it will have a host of readers, particularly among the laity, so that eventually the rampant and even predominant positivistic and materialistic conception of Sociology may be dispelled. In particular we hope that this masterpiece on Sociology, scientifically and philosophically elaborated in accordance with Christian principles, may be rewarded by well-merited success, by being applied to the specific problems of political and economic society. In the hope that this end may be attained we add the hearty wish, that God may preserve and prosper the author, and grant him capable collaborators in all his undertakings. We feel that in this respect we fully conform to the wishes of the author himself, who dedicates his first volume to his heirs "as a lasting memorial," and the second "in happy and grateful remembrance" of his former professor and friend, the Venerable Conrado Ferrini.

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Prof. of Social Economy,
Rome

Mutual Insurance Makes Great Savings

Before the advent of mutual insurance companies in Nebraska, the cost of combined insurance—covering fire, lightning, and windstorm—on farm property was \$40.00 per \$1,000.00 for a term of five years. Now, with numerous county, district, and state-wide farm mutuals in the state, the old-line rate is down to \$25.00. And members of the Farmers Union, through their Farmers Union Co-operative Insurance Company of Nebraska, are getting their protection for half of this old-line rate. In percentage of saving, it is hard to match in any line of Co-operation the savings that have been made by mutual, or co-operative, insurance.

Mutual insurance is the oldest form of Co-operation in the United States, dating back to the days of Benjamin Franklin, who, in 1752, helped to organize the first mutual insurance company in this country. That company, it is interesting to note, is still in successful operation. Mutual insurance is now the most widespread form of Co-operation in this country, and it has been, perhaps, the most successful of all forms of Co-operation applied on the American continent. In almost every line of business there are mutual insurance companies. Businessmen may condemn Co-operation, but they are not averse to practicing it in insurance.

Soon after the Farmers Union came to Nebraska, members of the organization in this state began to feel the need of a state-wide farmers' mutual insurance company that would be controlled by the policyholders. There were many good county mutuals, but, because of the small area they covered, they could not safely write windstorm insurance; and the existing statewide mutuals were largely controlled by their officers and agents through the gathering and voting of proxies.

The Farmers Union Co-operative Insurance Company of Nebraska was organized in May, 1918. By the fall of that year, the 100 policies requisite to obtain a charter had been secured, and the company was chartered and began business on October 25, 1918. In the 18 years of its existence it has made an average growth of a little over \$3,000,000.00 a year, having a total of insurance in force at the close of November, 1936, of \$55,025,160.00. The company writes insurance on farm property of all kinds, country churches and school-houses, and town dwellings and their contents belonging to Farmers Union members.

This company is what is called an assessment mutual. On farm property, for example, the advance, or original, assessment, upon entering the company, is 45 cents per \$100.00 for fire and lightning; 25 cents for windstorm, and 10 cents for hail damage to buildings. There is also a policy fee of \$1.00. After a policy is a

year old, it is subject to annual assessments. These annual assessments are varied to meet the need for funds, and now stand for farm property at 17 cents per \$100.00 for fire and lightning, 8 cents for windstorm, and 3 cents for hail damage to buildings. The advance assessment is larger than the later annual assessments to pay for getting the business on the books and to create reserves.

Policies are written for a five-year term. This conforms to the State law that all property must be reappraised every five years. But when a policy is renewed, the advance assessment is not made again, and the only cost of renewal is the one-dollar policy fee and the regular annual assessment.

Membership in the Farmers Union is required at the time of taking a new policy or renewing an old one. The Farmers Union dues are \$2.60 a year. A policyholder cannot charge all of this to the cost of his insurance, however, since membership in the Farmers Union entitles him to participation in the savings made by all the other Farmers Union co-operatives.

To operating in connection with the Farmers Union can be attributed no small measure of the success of the company. The annual meeting of the policyholders is held the day before the beginning of the state convention of the Farmers Union. The convention brings a representative from every Farmers Union local in the state. This insures a good representation of policyholders. As a consequence, this is one state-wide farmers' mutual that is actually run by its policyholders. This gives prestige and confidence.

Operating in connection with the Farmers Union also reduces the cost. The educational work of the insurance company is done through the Farmers Union and its official organ, the *Nebraska Union Farmer*. Agents of the company are members of the locals, and have back of them the prestige of the Farmers Union when they approach their fellow members. They work for a very low commission—25% of the advance assessments.

Because of its connection with the Farmers Union and its economical management, the company has a very low operating cost, amounting to only 24% of its income. This very low ratio of expense to income is the more noteworthy in that the income itself is low, because the company collects so much less than the full regular rates.

Because this company is managed so economically, because it is controlled by its policyholders, and because it has back of it the prestige of the Farmers Union organization, it has an exceedingly loyal body of policyholders. This was demonstrated a few years ago when old-line insurance companies set out with the avowed purpose of "getting" the Farmers Union company. The old-line companies slashed

their rates to figures far below the lowest cost in any mutual. But, through the *Nebraska Union Farmer*, the officers of the Farmers Union company simply let the members know what the old-line companies were trying to do.

The result was that during the 18 months in which the old-line companies carried on their rate-slashing campaign the Farmers Union company made the most rapid growth in all the years of its existence. Farmers by the score and hundred refused to take old-line insurance offered them at rates far below the cost in their own company. They understood full well what would happen if the old-line companies succeeded in freezing out the mutuals.

Members of the Farmers Union of Nebraska also have their own Farmers Union Hail Insurance Company, for the insurance of crops against hail damage. This was organized in the spring of 1935, and has now operated through two seasons. The company charges about 25% less than old-line hail-insurance rates. Because of the variation in hail risks in different parts of the state, the rates vary from \$2.75 per \$1,000.00 in eastern counties to \$9.50 in the western zone. The maximum insurance written is \$15.00 an acre.

September 15 is considered the end of the hail season, and losses are paid after that date. If the premiums collected are not sufficient to pay all losses in full, the amount available for the payment of losses is prorated. Most of the insurance carried by the company in its two years of operation has been on small grain, largely wheat. Both were seasons of heavy hail damage to small grain. In 1935, the Farmers Union company paid the losses of its policyholders in the proportion of 80%, and in 1936, 95%. These were the highest proportions of losses paid by any assessment mutual hail insurance company in Nebraska in these two years. Only the companies with higher premiums and large reserves were able to pay their losses in full.

The company has a rule that if the losses cannot be paid in full, the officers' salaries and agents' commissions shall be paid in the same proportion as the losses. Instead of taking notes, as many hail insurance companies do, the Farmers Union Hail Insurance Company accepts only cash for premiums. This is one reason it has been able to pay its losses so nearly in full.

Drouth conditions reduce the amount of insurance taken on corn and other late crops in each year the company has been in operation. About 300 policies were written each year, mostly on wheat, as noted above. With the return of normal seasons, it is expected that this company will make a steady growth because of the record it has made in the payment of losses with low premiums.

The hundreds of co-operative associations in Nebraska—elevators, creameries, cream sta-

tions, stores, oil associations, livestock commissions, and the co-operative wholesale—have a large amount of property, consisting of buildings, equipment, and stocks. Insurance on this property has been variously placed in old-line companies and trade mutuals.

A survey made by the Farmers Union Auditing Department, covering 55 co-operative elevators for a period of 18 years, showed that these associations had paid a total of \$155,161.18 for insurance in that time, and had collected for losses only \$8,873.57, or 5.7% of the premiums paid. This indicated that either the insurance companies carrying this insurance were collecting too much in premiums, or that the co-operatives were helping to pay for heavier losses on the property of profit-seeking businesses.

Consequently, in June, 1935, a meeting of representatives of co-operative associations, called by the Farmers Union of Nebraska, organized the Farmers Union Industries Mutual Insurance Company, to insure the property of co-operatives. By October of that year, the necessary 100 policies had been obtained, and the company was chartered. While the 100 policies were being secured, the Farmers Union of Nebraska guaranteed the payment of losses. The company restricts its policyholders to co-operatives only. So far as we know, this is the only insurance company in existence that insures only this select class of risks.

As this is written, the company has been in operation a little over 13 months, and has \$5,060,000.00 of insurance in force. Associations that have transferred their insurance to this company are making an average saving of about 50%, compared with what they were paying before. The company has had a very favorable loss experience, losses amounting to less than 6% of the premiums collected. It has no agents, and, therefore, no agents' commissions.

The by-laws of the Industries Mutual limit the amount of any single risk carried by the company to \$5,000.00. All risks in excess of that amount must be reinsured. Because of the good experience of the co-operatives in losses, the company is getting a special rate on reinsurance, 60% off the regular rate. That is, it pays only 40% of the regular rate. This shows the wisdom of bringing the co-operatives together in a company of their own, restricted to co-operatives, where they can reap the advantage of their low-loss experience.

Co-operative associations must also have various kinds of casualty insurance, consisting of fidelity bonds for their managers and other employees, workmen's compensation insurance, and personal liability and property damage protection on automobiles and trucks. This is a class of insurance that requires large reserves. For the present it is being written by a Farmers Union agency on a brokerage basis, at a large saving. Low rates are obtained from

the casualty companies because of the favorable experience of the co-operatives. An arrangement is being worked out to bring together through this agency the casualty insurance of the co-operatives of several states, with the aim of ultimately organizing a co-operative company to carry it.

In the next and concluding article of this series, I shall tell of the educational and promotional work carried on by the Farmers Union of Nebraska, which has brought into being and nurtured the co-operatives of which I have written.

L. S. HERRON

The Granger Subsistence Homestead

The only Subsistence Homestead in Iowa promoted under the Federal program is located at Granger on a plot of 224 acres acquired for the project. According to the contemplated plan, 50 homesteads are to be provided from a fund of \$125,000 allotted for the purpose. This Homestead is considered to be of the industrial type of project intended to succor largely workers in the coal-mining industry of that locality. However, it also includes "a small number of stranded farmers who have lost their farms because of the depression," according to a statement published in the *Monthly Labor Review* for January, 1935. Most of the miners are of Italian, Croatian and Irish descent; the size of the plots varies from 2 to 7 acres. The tract is said to consist "of fine Iowa soil, so that a most auspicious combination of favorable agricultural and industrial conditions is provided . . . Mine operators have also expressed their desire to cooperate by assuring part-time employment to the residents of the subsistence homesteads so far as it is possible."¹)

This particular Homestead promises to fulfill the expectations of the promoters of the Federal program. Due in a measure to the eager and well-directed cooperation accorded the undertaking by the pastor of the Catholic parish at Granger, Rev. L. G. Ligutti, the author of the following relation of the first year in the history of this enterprise.

* * *

The Granger Homesteaders celebrated the first birthday of the Homesteads on Gaudete Sunday, December 13, 1936. A Solemn High Mass of Thanksgiving, and a dinner in the School Hall for a few invited guests and the men folks, marked the extinguishing of the first candle.

A brief review of the first year might not be untimely:

The human element:

Occupations:

Miners—40; Store Clerks—3;
Railroad Men—2; Carpenter—1;
Mechanic—1; Barber—1;

Farmer—1; Manager—1.
 Nationality:
 Italian—18; Croatian—11;
 Other nationalities—21.
 Religion:
 Supposedly Catholics—33;
 Non-Catholics—17.

The land: we have 224 acres of good Iowa land, all tillable and very fertile. The individual plots range from $2\frac{1}{4}$ to $8\frac{3}{4}$ acres.

The houses: there are 5 of four rooms, 33 of five rooms, 12 of six rooms, all modern.

Payments average \$14.75 monthly.

The employment survey made for the year ending July 31, 1936, revealed the following facts: "There were roughly 10,000 man days of unemployed time among the homestead residents." "This does not include boys between 16 and 18, nor girls and women over 16."

These data, stated on a percentage basis, mean that unemployed time is to be estimated at 52 percent. The 48 percent includes time employed in gardening.

Production: Quoting from a survey taken up during October, 1935 (the report does not include livestock): "The heat and drouth seriously cut down the amount of production, and in the majority of cases it fell far short of meeting family needs, to say nothing of producing a surplus for sale. Had normal climatic conditions prevailed, there is no doubt that many of the homestead families would have had surpluses for storage or for sale."

The results may be shown in a brief table:

Approximate worth in garden crops.....	\$1417.00
Approximate worth in field crops.....	2485.00

Approximate total worth.....	\$3902.00
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This report covers only 44 families. Which means that the average return per homestead, in spite of the drouth, was almost \$100.00. The average total payments for the year were \$176.00, which leaves a net rental of \$76.00, or approximately \$6.30 a month for a nice comfortable modern home.

During a normal year the income from the acreage we have could easily be trebled; this would leave a clear income of \$124.00 a year per unit. I feel perfectly confident that at the end of a 5-10-year period a clear income of \$500.00 per homestead should not prove an excessive estimate.

Arrears: It was suggested to the Management that doubling up the payments during the winter months would be advisable and that the check-off system be used. They thought both proposals "unsocial." As a result quite a few homesteaders are now in arrears with their payments, due to very meager opportunities for employment during the summer months.

Out of twelve delinquencies two are due to sickness, eight to lack of work, and two apparently to lack of management.

Attitudes: Another survey shows very

favorable attitudes as to the principle of the Homestead, the government's aim, the desire of the families to remain, the comfort and location of the houses. It proved, however, also an overwhelming attitude of doubt and fear due to the seasonal character of work and to unemployment.

A detailed study of facts, here barely summarized, and an interpretation of them is the subject of a dissertation by Rev. R. P. Duggan, of the Catholic University of America. It is to be published in May, 1937.

The problems we face are chiefly educational, namely:

a) To cause the group to realize that they have the physical power, the intelligence and the willingness to work required for the enterprise, and that the agricultural development should appeal to them.

b) To provide proper credit facilities by means of a Credit Union.

c) To seek to provide leisure-time occupation that will bring some financial return to the aged and young members of the community.

Attacking these problems: Sixty homesteaders, under the direction of W.P.A. leaders from Des Moines, are now taking part in discussion groups, divided into five sections, Nova Scotia style, held in homes, each week. The discussions concern Co-operation almost exclusively. In the Catholic High School, the Juniors and Seniors are receiving similar training under the leadership of a group of young men and women from the Grandview Danish Lutheran College of Des Moines. In the same High School, the afternoon classes are devoted to teaching, "by doing," arts, crafts, trades and farming.

We hope to organize for production on a co-operative basis during the summer vacation period.

A few men, out of work during the winter, are now using the school shop in the morning to produce co-operatively various patented commodities for which there is a ready market.

We have great confidence that the project will be a success and a good example of what may be accomplished by intelligent unified action elsewhere.

L. G. LIGUTTI

The future of the Co-operative movement relies upon educational work. It can only be carried on effectively by those who fully understand the fundamental principles of Co-operation, also known as the Rochdale Principles.

Let us, through constant study, educate ourselves intelligently and effectively to carry on the educational work and to make known the principles, the high ideals and aims and the economic soundness of Co-operation throughout the world.

Co-operation

1) Loc. cit., Subsistence Homesteads, p. 28.

Warder's Review

Another "Property Right" Challenged

Although a columnist's chief obligation to his readers is to distract and amuse them, his more serious self does assert itself not infrequently. It is from the daily melange of a St. Louis writer of this type the following query was clipped:

"Should it be unlawful to put a mortgage on a home-
stead farm? How often it leads to trouble."

What this columnist expresses so hesitatingly, was vigorously affirmed by the leaders of the Christian Social School half a century ago. Its most distinguished protagonist, Carl von Vogelsang, repeatedly reiterated the demand that the freedom to pledge land to secure a loan should be abrogated or at least curtailed. Attempts were even made to obtain legal sanction for the proposal.

One of the chief proponents of this reform, Msgr. Aemilian Schoepfer—recently deceased—in 1899 induced the Assembly of the Tyrol to adopt a motion in favor of an inquiry into the possibility and practicability of relieving the soil of existing debts on the one hand, and, on the other, of prohibiting the mortgaging of farm land in the future. In consequence of the agitation demanding our *alma terra* should not continue to be the plaything of speculators and the milk-cow of money lenders, the conviction favorable to the restrictions referred to gained ground. Msgr. Schoepfer's former opponent, Dr. von Grabmeyer, in fact, published a book demanding limitations of the nature referred to should be imposed on land, while on November 3, 1904, the Assembly for Upper Austria petitioned the Government at Vienna to introduce a statute into Parliament intended to permit the provinces of the Crown to limit the right to mortgage land.

However compatible with sound social doctrine these propositions may be, they do not agree either with the spirit or the letter of our Constitution.

Cupping Practiced on India

A distinguished historian has declared England's wealth to have been derived chiefly from two sources: "despoliation of the Church, and the spoliation of India." The one made possible the rise of the merchant adventurer and the other that of the British financiers and industrialists in the 18. and 19. centuries. Lacking the capital obtained from these two sources, the development of Capitalism in Great Britain at least would not, probably, have obtained to the preeminence it has occupied for over a hundred years.

The exploitation of India has not, it would seem, reached its end even now. According to the contributor of the column on "Our Money

Matters" to *Social Order*, a Catholic journal published at Allahabad in India, the gold flowing out of that Empire to England is in the nature of a transfusion of India's wealth into British channels. The "Meddlesome Cynic" declares:

"It is now admitted on every hand that the present forced rate of rupee-sterling exchange enabled (as it now continues to enable), Great Britain to draw out India's gold reserves. Since September, 1931, when England went off gold, and by Whitehall's preemptory fiat the exchange ratio was kept at 1s.6d., we have exported gold of the staggering value of Rupees 2,853,-615,375."

While every country in the world is straining every economic muscle to preserve gold, India is being coaxed to believe that it is in India's *interest* to go on losing it! "That is the Sound Finance of Sir James Grigg, Finance Member of the Indian Administration, and his variety of looking after India's interests," the contributor to *Social Order* remarks sarcastically.¹⁾

It is by such methods international finance manages to crush a people without bloodshed or selling them into slavery. A vast improvement, of course, over the barbaric methods of olden times.

A Moot Question Still Pertinent

The question of the need of Catholic organizations for workers, such as the Guilds organized in recent years in England, was approached, although rather timidly, by Fr. Lewis Watt, S.J., in his still useful booklet on "Catholic Social Principles, A Commentary on the Papal Encyclical *Rerum Novarum*" (London and N. Y. 1930). Having spoken of the "Catholic Workers' Group called '*Arbeitervereine*,' in Germany, Fr. Watt continues:

"In Great Britain, of course, Catholics are permitted to join the existing undenominational unions, but it is worth considering whether we should not have some sort of organization in addition corresponding to the *Arbeitervereine*. It would have the advantage of bringing Catholics together both as Catholics and as trade unionists, and would not only serve to strengthen their religious principles, but also to stimulate their interest and active participation in trade union activities" (p. 39).

We have always contended that the case was worthy of more than consideration merely. The injunction of Pius X., that German Catholic workers might be permitted to join Christian Trades Unions, provided they also belonged to a Catholic *Arbeiterverein*, was not intended to pertain, we believe, to Germany only, but is of universal application. The Rev. William Engelen, S.J., of the same opinion, wrote a number of articles on the moot question for our journal. Father Watt, let us add, minimizes the meaning of the decision rendered by Pope Pius X. by saying the Pope has "permitted German Catholic workers to belong to non-Catholic

1) Loc. cit., Nov. 22, 1936, p. 15.

unions, provided etc.”; the question under consideration, raised by the so-called *Berliner Richtung*, was whether the Catholic workers of Germany could be permitted to join or remain members of the *Christliche Gewerkschaften*, founded for the express purpose of granting Christian workers an opportunity to organize without joining the *Freie Gewerkschaften*, under the influence of Socialists. The use of the term “undenominational unions” also clouds the issue somewhat; the question was whether or not Catholic workers might join neutral unions. To this affirmation was added the demand for Catholic Workingmens’ Societies, which still stands, we believe.

Preparing the Way for the Leviathan

Not so long ago paternalism on the part of the State was quite generally decried by the American people. At present the tide of opinion is carrying us in the opposite direction. While some other eventuality is not impossible, it is more than probable that the currents will ultimately dash us against the rocks of the autocratic State.

Those favorable to the development of Federal power are as busy as termites, injecting their opinions on the subject into every occasion permitting of their promoting the views they hold. A recent issue of *Work*, published by the District of Columbia Works Progress Administration, granted Robert M. Buck, President, Washington Newspaper Guild, such an opportunity. Described by the editor of this official publication as “one of Washington’s best known newspaper men,” Mr. Buck tells the readers of *Work* just how “A Reporter Looks at WPA.” A thorough-going exponent of the idea, evidently, that it is an obligation of the State to provide work or, failing in this, sustenance for everybody because of man’s right to work, Mr. Buck is, on the other hand, an opponent of what he calls “charity”. Though the unemployed, he says in his article, may not be given the satisfaction of jobs, provided by the State, “they can at least be spared the shame of private charity dole. They can be kept on a Government payroll for the sustenance they are unable to earn.” With other words, the Washington newspaper man, having accepted the theory promoted by Socialists a hundred years ago, that the right to work has for its corollary the obligation of the State to provide work, belittles whatever may be classified under relief, either private or public. For he writes:

“Under the private charity system the right even to a living is tacitly denied. A dole is substituted for it. Self respect is impossible to the recipient of this dole even as a benefaction. It can only enjoy the status of a human right if Government recognizes it as such and makes the guarantee of sustenance a normal function.”¹⁾

¹⁾ Loc. cit., Oct. 1936, p. 5.

The allegations regarding charity are, of course, merely premises for the conclusion Mr. Buck desires to emphasize: that the guarantee of sustenance, extended to citizens, is a normal obligation of the State. Now it is exactly the super-State, as it has developed in recent years, does not hesitate to guarantee to the people everything this latter-day Federalist contends for.

“Philosophers” of so doctrinaire a turn of mind are, unfortunately, given to neglecting the possible results of their theories; in this case, the possibility of a breakdown of the Government, the State, and what may result. Of such debacles history has witnessed not a few; there is no reason to believe that modern States, however powerful the Leviathan may grow, may not suffer the same fate. After that what? Chaos engulfing the helpless mass.

Contemporary Opinion

We are weighed down with problems of economic welfare. What we need as an aftermath of Christmas, 1936, is a clear emphasis on the problems of our spiritual welfare. The words of President Roosevelt come back again:

“I doubt if there is any problem—social, political or economic—that would not melt away before the fire of such a spiritual awakening.”

DAVID LAWRENCE
in *U. S. Weekly*¹⁾

“After all is said and done,” says *The Labor Leader*, “when money is earned in Canada it should largely be spent in Canada.” Much of the “money earned in Canada” represents money received from Britain and other countries in payment for Canadian produce. If other countries buying Canadian produce were to say “we buy where we can sell” much of “the money earned in Canada” would not be earned at all. There would not be any demand for the services it represents. That, indeed, is just what is happening. Tariff walls are compelling nations to regulate their international trade on the basis of barter.

*The Canadian Co-operator*²⁾

Although the Pueblo Indian continues to live in the village where his ancestors have lived, to wear long hair and moccasins because he prefers to, some of the things he has seen and experienced in New York or the other places he has visited, he is introducing into his own home—cook stoves, real beds, bath rooms. Automobiles are becoming almost common among the Indians . . .

But even the artists and craftsmen among the Pueblo Indians of New Mexico think of

¹⁾ Issue of December 21, 1936, p. 18.

²⁾ Loc. cit., Oct. 1936, p. 5.

themselves still as farmers—that crafts are leisure time occupations. One of the most highly paid among the Pueblo painters lately received a piece of new farming land when there was a distribution among his village people. A white patron asked him what he, a painter, was going to do with a farm—“Land is best,” said the Indian. “When I paint pictures I buy a car and then I have nothing, but when I have land then I have it always for me and my family.”

*Indian Art Series*¹⁾

International agreements have lost their force and reliability as a basis of relations between nations. This extremely ominous and fateful development constitutes the most dangerous single phenomenon in the world of today; not international law merely, but that which is higher—moral law—and the whole integrity and honor of governments are in danger of being ruthlessly trampled upon. There has been a failure of the spirit. There is no task more urgent than that of remaking the basis of trusted agreements between nations. They must ardently seek the terms of new agreements and stand behind them with unfailing will. The vitality of international agreements must be restored.

If the solemn rights and obligations between nations are to be treated lightly or brushed aside, the nations of the world will head straight toward international anarchy and chaos. And soon, too, the citizen [will] begin to lower his individual standards of personal, moral and business conduct to those of his government. Trust in each nation's honor and faith in its given word must be restored by the concerted resolve of all governments.

CORDELL HULL,
Secy. of State²⁾

Business sentiment for 1937 is exceptionally optimistic. Although European difficulties and the spread of the “sitdown” strikes have troubled the stock market recently, no one really expects a serious relapse at this time. A much greater danger is the possibility of a runaway inflation. In its earlier stages inflation can scarcely be distinguished from general business revival. The 1936 business boom has been an inflationary boom which has not as yet got beyond control. The test, of course, lies in the purchasing power of the dollar. During the 1928 and 1929 stock-market boom there was no general increase in prices. On the contrary, commodity prices showed a slight tendency to decline. A certain increase in prices and the cost of living was inevitable in the recovery

period. But with wheat at \$1.35 a bushel in Chicago and copper selling at 11 cents a pound, there are indications that price increases are already going farther than is quite healthy. Perhaps the most disquieting element in an inflation is the fact that speculators, stockholders, and entrepreneurs obtain an ever-increasing share of the national income. The recent orgy of melon cutting and the continuous increase in commodity prices suggest that this process is already under way. It is true that wages have also been boosted, but wages are by no means keeping pace with dividends, and it is doubtful whether the wage-earner will receive as large a proportion of the 1936 national income as he did either in the depression years or in 1929.

*The Nation*¹⁾

There is no industry where men have been so brutally treated as the mining industry. All the pamphlets in the world, issued on behalf of the mine-owners, will not blot out what is indelibly imprinted on the consciousness of this nation, that the miner has carried the country's trade on his back, and that his back is bent and broken by the miserable pay he receives, the fearful conditions under which he must work, and the vile housing conditions provided for him, often at exorbitant rents.

There is no class of men more worthy of sympathy and of the best that can be done for them, but there is no class which is so much neglected

So fearful is the effect of a truthful word that we are implored not to talk about the “Distressed” Areas . . . We must refer to them as “Special Areas.” They are. Specially awful areas, places like Cleator Moor and Hadfield, where only the tiniest percentage of the working population is employed, and where the overwhelming majority have known no work for eight, ten and twelve years.

The mines were closed down when Spanish ore could be imported cheaper than it could be mined in Cleator. What lunacy it would be to refuse to buy in the cheapest market! The cotton mills closed down in Hadfield during the great débâcle of the Manchester-Liverpool cotton trade, when Japan stepped into the market and under-cut British prices. Once upon a time the Japs worked British looms in their factories and came here to be trained how to use them. Now we send men out to Japan to learn how to build the newer and better looms, that go faster with less attention, so that the girls and men can “mind” more of them and earn more profits—for the same or a lesser wage.

*Catholic Times*²⁾

London

1) No. 8. New Mexico Association on Indian Affairs. Santa Fe.

2) Address delivered at Inter-American Conference for the Maintenance of Peace, conducted at Buenos Aires.

1) Boom—for Whom? Dec. 19, 1936, p. 722.

2) Nov. 27, 1936, p. 12. The statements, although they pertain particularly to English conditions, are applicable also to coal mining, etc., in our country.

CATHOLIC SOCIAL ACTION AND CHARITY

The Guild of Eucharistic Wheat, active in the Rouen diocese, supplies poor parishes free with breads for Mass and Holy Communion. In addition the guild contributed 50,000 quarters of wheat for the sustenance of 660 seminarians, during the twelve months prior to the last annual meeting. The guild in the year distributed 180,905 Mass breads and 1,303,620 Holy Communion breads.

The members of the guild are Catholic farmers, many of whom are local leaders of the National Catholic Federation, and some of whom are Mayors or councillors. From October 25, 1935, to September 6, 1936, 636 communes collaborated in the Guild's work, and there were 10,005 individual subscribers. This was 16 more communes and 142 more subscribers than in the previous year.

The Regional Meeting of the Catholic Conference on Industrial Problems conducted at Rochester, N. Y., on Nov. 30-Dec. 1, was remarkable for the active participation in the program of representatives of the employers of labor, as, for instance, Paul Brescia, Assistant Labor Administrator, Hickey-Freeman, Rochester, who spoke on the "Advantages of Dealing With Union Labor," while Bernard J. Rothwell, President, Bay State Milling Co., Boston, Mass., presented his views on "Essentials of Economic Progress."

The so important question of "Present-Day Relations Between Capital and Labor" was discussed by Percival de St. Aubin, a manufacturer of Providence, R. I.

TOWARDS THE CORPORATIVE STATE

At a plenary meeting of Rexists and National Flemings held at Brussels, a group to be known as "De Vlaamsche Arbeidsorde" was definitely created, its object being to organize society on corporative autonomous lines. Intense propaganda is to be launched to propagate corporative ideas and rally all to the standard of the Flemish Order of Work.

Committees are to be set up to study and explore every channel whereby all social, economic, financial and commercial life be directed towards corporatism, and establish society on a corporative basis.

This "Arbeidsorde" is destined to be the social expression of real democratic solidarity. The endeavor will be to make "cameraderie" in labor the watchword, so that everything in social and economic matters shall stand under the sign of "Serviability."

MOBILIZATION OF PROTESTANT LAITY

A national laymen's conference (Protestant) directed to "reaching the millions of children, youths and adults who are without moral and religious training" is to be held at Chicago February 9 to 11, in conjunction with the annual meeting of the International Council of Religious Education. The proposed conference is an outgrowth of the National Protestant Laymen's Commission on Character Building, which was launched about a year ago by the International Council with the co-operation of The Federal Council of Churches, the Home

Missions Councils, the National Council of Federated Church Women, and the Council of Church Boards of Education.

According to what the proponents of the Conference consider a conservative estimate there are 17,000,000 children and youths of North America who are without any definite moral and religious training. "Thoughtful observers are convinced," it is said, "that the appalling increase in juvenile delinquency and crime and the breakdown of moral standards are connected with this fact." The Laymen's Commission is an effort to move out in a united way to meet this challenge. The organizing principle is to relate laymen actively to the existing agencies of the churches and thereby to make possible an advance in united work in religious education. Special emphasis is laid also on the coordination of the agencies of the Church with other character-building forces of the community.

DECLINE OF POPULATION

Answering the query suggested by the title of the article "Must Canada Die Young?" published in the *Catholic Register*, of Toronto, Mr. H. Sommerville, the paper's editor, presents the following figures on the declining birthrate in the Province of Ontario:

Year	Number of births	Rate
1921.....	74,152	25.3
1922.....	71,320	23.9
1923.....	70,056	23.1
1924.....	71,510	23.1
1925.....	70,122	22.6
1926.....	67,617	21.5
1927.....	67,671	21.2
1928.....	68,510	21.2
1929.....	68,458	20.9
1930.....	71,263	21.5
1931.....	69,209	20.2
1932.....	66,646	19.2
1933.....	63,646	18.1
1934.....	62,234	17.5

As is to be expected, the birthrate is lower for the city of Toronto than the rate for the Province. The following table gives the figures for the years since 1930 on:

Year	Number of births	Rate
1930.....	13,591	22.4
1931.....	12,709	20.1
1932.....	12,095	19.3
1933.....	11,286	18.0
1934.....	10,615	16.8
1935.....	11,012	16.6

Among other considerations germane to the problem of a falling birthrate, Mr. Sommerville advances these:

"There was never any economic case for birth control in any country, and in the case of Canada the birth control argument is reduced to absurdity. This country has spent millions on immigration agents luring population to its shores; it has borrowed hundreds of millions of dollars to develop the country in anticipation of rapidly increased population. If it does not get the increased population the debts will be a millstone round its neck, unless all Canada adopts the policies of Alberta."

CO-OPERATION

For the 12th time since 1918 the Central Co-op. Wholesale and the Northern States Co-op. League have conducted their Co-operative

Training School, this year at Superior, Wis. Twenty-nine young men and six young women received their Co-operative Training School diplomas from their instructors at the closing of the course.

Subjects taught at this year's School were: Theory, Principles, Methods and History of Co-operation; Economic and Social Theory; Organization and Management of Co-operative Stores; Bookkeeping; Merchandising; Commercial Arithmetic, and Business English and Correspondence.

Inaugurated in 1918, as a one-week institute, the Training School has graduated most of the co-operative store managers now in active service in the North Central States and some who are in the employment of the co-ops. in the New England States and elsewhere.

While school children in the state of Wisconsin are to receive instruction in Co-operation, in accordance with the law accepted not long ago, the practice of Co-operation has been introduced into the schools of Poland. In 1922, Madame Dziubinksa, a leader of the peasants and a teacher in the Agricultural Schools, put forward a proposal that school children should be taught the value of co-operative organization by actually setting up in the schools co-operative societies which should be organized, controlled, and directed by the scholars themselves. The teaching fraternity in Poland were very sympathetic to the idea, and as a result of the initiative which has been taken by them, there are at the present time in the schools in Poland some 5,000 children organized in co-operative societies (unregistered) with from 40 to 100 members each.

It should be said that the Minister of Education approves of this work. The practice is for the requirements of the children in the schools to be purchased by the scholars' co-operative society from "Spolem" (the Union of Consumers' Co-operative Societies of Poland), for one of the children to be appointed as salesman, who attends the school half-an-hour before the classes open, during which period the children buy the requisites they need in their school work. The scholars' co-operative society appoints a board and supervisory committee, and holds a half-yearly or annual meeting to decide how the surplus created by the trading should be disposed of. Generally this takes the form of purchasing equipment required for school sports, and of grants to charitable organizations.

RACIALISM

Lady Astor, American born Member of the British Parliament, according to a report from Hamilton, Bermuda, left an audience aghast in the Colonial opera house last November when she boldly attacked the color question in the island and made pointed remarks about it.

After commenting on the British empire, Lady Astor said:

"I am told that here in Bermuda you have a problem we know nothing about; you say you have a colored problem. I can only tell you Bermudians this—I never came across a more self-respecting colored community than you have here. There is just as much variety in colored people as there is in white people, and the well-bred high-minded colored man or woman is just as necessary to this form of civilization as any other kind."

PROMOTION OF EDUCATION AMONG NEGROES

On December 1st President Edwin R. Embree of the Julius Rosenwald Fund announced that there is \$7,000,000 left of the Fund established in 1917. About two-thirds of the money has been spent chiefly in the education of Negroes. About \$500,000 has been expended on fellowships, and the present major activity is in improving rural education in the South.

A total of \$13,236,983 has been spent so far, with \$5,000,000 on Negro school building, \$2,500.00 on higher education for Negroes, \$1,115,000 on Negro health, \$994,700 on medical services, \$653,000 on library extension, \$2,194,000 on general education, and \$576,800 on administration.

PARLIAMENTARY DEMOCRACY

The Directorate of the Catholic *bloc* of Belgium has issued a declaration containing, among other statements, one regarding the political composition of the State:

The Directorate remains firmly attached to the Representative Régime, the sole form compatible with the exercise of political liberties within the framework of the parties.

Equally significant is the statement regarding Professional Organization:

The Directorate deems it an urgent necessity for the country to take up the organization of the professions which is recommended in so pressing a manner by the encyclical *Quadragesimo anno*. This reform must be sought on the basis of "free syndicates within the organized profession" to the exclusion of all State corporatism.

PUBLIC LIBRARIES

Public libraries in Canada during 1935 cost eighteen cents per capita—less than two percent of the cost of public schools, and about ten percent of the cost of universities and colleges. Public libraries in operation during the year numbered 642, and the expenditure on them was about two million dollars. They lent over 21 million volumes for home use and probably between one-third and one-half as many more to reading-room and reference-room borrowers.

In addition to the public libraries, which are primarily urban institutions, travelling libraries circulate in every province of Canada. The object of travelling libraries is to supplement the book stock of small public school libraries and to provide some public library service in communities otherwise without any. Three universities, Acadia, Dalhousie and St. Francis Xavier, conduct such a service in Nova Scotia, and McGill University circulates libraries in Quebec and the Maritime Provinces. Each of the five most westerly provinces operates a provincial system of travelling libraries with headquarters at the provincial capital.

PUBLIC WORKS

Contracts valued at \$141,856,760 for construction work and purchase of materials on Federal irrigation projects have been let since the emergency program of the Bureau of Reclamation was launched three years ago. Major items in the program are 35 dams for the conservation of waters in the arid West. Of these

dams 4 have been completed and put in service, 20 are under construction and contracts for the construction of 3 more soon will be ready for award. Eight additional dams are in various stages of preliminary design.

Construction contracts now in force total \$85,974,677 in value while \$55,882,083 has gone for the purchase of materials, equipment, and supplies and to finance work by Government forces. Items purchased range from generators, cement [at monopolistic prices], and steel to lighting fixtures and roofing materials. These purchases are said to have "served to spread the work of building these self-liquidating projects throughout the Nation."

A total of 12,000 men are employed by contractors on construction now in progress and 4,000 are employed in work being done by Government forces, making a grand total of 16,000 actually employed at the scene of construction. An even larger volume of indirect labor is provided.

OCCUPATIONAL TRAINING

Most larger steel companies and many small ones have made organized efforts to obtain men from the graduating classes of universities, colleges and technical schools. The recruits selected receive thorough training through observation and practical experience in various departments of the mills.

By lectures and supervised observation the recruits are taught the fundamentals of the industry. Written reports on what they see and hear are required in some companies.

After the training course is completed, a matter of from ten weeks to a full year, depending on the company, the recruits are assigned wherever possible to regular work for which they have shown special aptitude or inclination, whether in the operations, sales or other departments of the company.

SPECULATION IN GRAIN

Few of the great economic problems of our time have received so little attention in our country as the subject of speculation in products needed for human consumption. On the other hand the Canadian Chamber of Agriculture on November 24 received a recommendation from its western conference urging complete elimination of speculative marketing of wheat and full implementation of the Canadian Wheat Board Act for marketing all Canadian wheat through the existing wheat board at prices according with costs of production.

"The important factor as we see it is the necessity of securing an adequate price for wheat in terms of the costs of things we have to buy for our industry and for our homes," said George Robertson, secretary of the Western Wheat Pool and representative of the Saskatchewan conference. "Through voluntary co-operation we have sought to solve that problem. We still are working along co-operative lines, but we have reached an impasse."

NEW USES FOR FARM PRODUCTS

The Farm Chemurgic Council, which has not received the prominence due its intentions, is performing a valuable service in promoting re-

search to enable a wide variety of surplus agricultural products to be transformed through organic chemistry into raw materials usable in industry. The progress made in the use of soybeans in industrial processes is typical of what is being done in this direction.

The use of soybean oil has been by no means thoroughly explored and yet it has been successfully used as fuel for operating Diesel motors and as a cooling agent for thread cutting machines, while soybean plastics may be used in the manufacture of telephone receivers and all such articles that must be molded and yet stand a greater strain than wood is able to resist. Finally what is left is suitable for animal food. Officials of this council predict that the time is not too far distant when the industrial demand for farm products will exceed the consumption of such products by men and animals.

SALES TAX

One of the most undemocratic of taxes, if levied on the necessities of life, was repudiated by the voters in a number of states at the November election. Ohio voters voted for repeal of the 3% sales tax on food in that state. In Idaho, a referendum on the 2% sales tax resulted in a majority for repeal. Mississippi voters rejected a constitutional amendment to make the sales tax a part of the organic law of the state. In Arizona, the sales tax was an issue in the election of Governor, and the Governor-elect favors repeal.

However, the voting was not all against the sales tax. A proposed amendment to the Constitution in Michigan to repeal the 3% sales tax on foodstuffs was defeated. In Illinois, where the sales tax was an issue in the election of Governor, Henry Horner, sales-tax advocate, was re-elected. Enough states voted against the sales tax to show that it is in for hard sledding.

CONCILIATION

The Alabama State Department of Labor is said to have saved the people of the State more than a million dollars through prevention of strikes and labor disputes during the past year.

"Exactly how much those prevented strikes would have cost the State in lives, wages and lost profits is impossible to estimate," Robert R. Moore, State Commissioner of Labor, said. "However, considering the number of workers employed in plants where disputes arose and the number of cases, an estimate of a million dollars would be conservative." The Labor Department, operating on a \$20,000 annual appropriation, thus saved more than fifty times the cost of its operation during the past twelve months.

MARKETING CONTROL

The House of Representatives in Australia has passed a Bill which seeks, by a referendum, to alter the Constitution so as to give the Commonwealth full control of marketing.

The Bill was supported by the Queensland section of the Labor Party, but was opposed by the rest of the Party, who supported an amendment which would have given the Commonwealth wider and more comprehensive powers.

HISTORICAL STUDIES AND NOTES

Rev. Valentine Sommereisen, Pioneer Priest of the West

V.

Certainly the first years of farming must have been the most trying to Father Sommereisen; they were years of drought and crop-failure, years for which the account-book shows complete blanks. It was during these trying times that the priest "was working on the railroad as a section hand."⁶⁵) There were few farmers in Ellis County who did not work as section hands on the Union Pacific Railroad during those years, while their wives at home earned a bit of money by gathering buffalo bones which were strewn all over the immense prairie, and selling them to firms producing fertilizer.

The priest-farmer proved a great attraction for the settlers of Ellis County. Many visitors came to view the vineyards, orchards and gardens raised on the plains of Western Kansas by the enterprising man. Persons of all creeds and no creed came to admire the model farm placed as by a wizard's wand in the bleak and dreary undulating prairie. And Father Sommereisen was very sociable and knew the art of entertaining his guests most genially. Many visitors came to his farm to buy his produce. His fame had spread so that he needed no agents to sell his products. Baskets of grapes, bushels of peaches, cherries, apples, pears, tomatoes, melons, and potatoes were sold on the spot. Women, too, came to see and to purchase fruits and vegetables. Their natural curiosity could easily be veiled under cover of a small purchase. The housewives were especially fond of his peaches. Thus we find in the account-book that in 1889, two weeks after Mr. Madden had bought a half bushel of peaches, Mrs. Madden went out to purchase almost twice as much, while just before that time she had bought half a bushel of peaches, 15 tomatoes and five pounds of grapes. Purchases of peaches were made by Mrs. Delay, Mrs. Schaefer, Mrs. Madden (for the fourth and fifth times), the Mrs. Harry Mills, Phillips, Judd, Gayer, Fellows, Huntington, apparently all non-Catholic women.⁶⁶)

Moreover, the women from near-by Fort Hays also from time to time paid Father Sommereisen visits on his farm, prompted primarily by the desire to taste the dainties raised, and most liberally dispensed there. Once a group of wives of the officers called at the farm of the priest, asking permission to taste some of the luscious grapes just ripening in his vineyard. Their request was readily granted. But they were somewhat indiscreet in plucking the grapes. Father Sommereisen had already cut some of the best bunches and put them away,

wrapped in paper bags, to be exhibited at the County Fair at Hays. Somehow or other the ladies found those selected grapes and began to help themselves to them. Some time later, when the women had left, Father Sommereisen discovered to his great dismay that they had eaten or carried away his choicest fruit. The priest showed considerable temper over the unpleasant revelation and voiced his sentiments to some friends in unmistakable language. Yet this act of pilfering did not turn him against women visitors to his farm; he continued to be what he had been for so many years: a sociable and liberal host.⁶⁷)

Certainly the veteran gardener and wine grower was often tried severely by the adverse elements, so that he lost his even temper for some short time more than once. Mr. Anthony Kuhn, of Victoria, still recalls how he found Father Sommereisen out of humor one day, when he paid a visit to his farm, because the strong wind then blowing overtaxed his patience. Those who have experienced the inconvenience of a hot Kansas wind throwing dust and sand in one's face day after day will easily condone such outbursts of ill humor.

Moreover, the patience of the gardener and fruit grower was tried not only by rapacious birds and rabbits but also by pilfering boys. Mr. Joseph Meier, station-master at Victoria, never forgot the lecture he received from Father Sommereisen for taking an apple without permission. He and other boys had been on Father Sommereisen's farm repeatedly and had always found the priest liberal in distributing fruit to them. It was quite natural that he, like the other boys, construed such liberality to imply a standing permission to help themselves to the products of Father Sommereisen's fruit trees. When the boy was caught in the act of presuming upon the priest's generosity Fr. Sommereisen taught him in an impressive way never to take fruit without having obtained specific permission.

To the farmers of the neighborhood Father Sommereisen was an oracle in things agricultural and horticultural. They were accustomed to making his farm a rendezvous. Sometimes farmers would go out of their way to stop at the priest's home to see his latest improvements and to discuss with him the best methods to be employed in farming and gardening. The genial priest gave to everybody of the ripe fruit of his experimenting and scientific study of the subject under discussion. During the bleak years of drought and crop-failure he raised the drooping spirits of the discouraged farmers by his cheerful way of bearing adversity and by pointing out a brighter future for agricultural ventures on the plains of western Kansas. It was during those years of hardship that Father Sommereisen made a trip to Mexico to study

⁶⁵) Letter of John B. Disselkamp to F. P. Kenkel, of February, 1936.

⁶⁶) Account-Book, pp. 45-47.

⁶⁷) Facts and incidents related to Fr. Edwin. Letter of January 8, 1936.

the outlook of farming in the republic south of the Rio Grande; he returned to his farm in Ellis County with renewed conviction of the bright possibilities of farming in western Kansas, and endeavored to inspire the struggling farmers with the same hopefulness.⁶⁸⁾

Father Sommereisen never wavered in his conviction that Kansas would develop into a great agricultural centre. It was this prophetic foresight which induced him to draw settlers to the bleak plains of Kansas at a time when the outlook was rather discouraging. It was due to his efforts that a great number of families from his former parish of Mankato, Minn., eventually settled at Newberry, near St. Mary's, Pottowatomie County, Kansas. He paid frequent visits to those settlers during the years when he was firmly rooted on his farm in Ellis County.⁶⁹⁾ It is possible that the settlers in St. Marks, about 14 miles west of Wichita, Kansas, who came from Minnesota, were drawn there by Father Sommereisen.⁷⁰⁾ In this way Father Sommereisen proved a great promoter of farming in Kansas.

Since Father Sommereisen did not raise live stock or poultry on his farm, his presence was not needed there during the long winter months. He was accustomed to locking up house and barn and driving to Hays, to spend his time there in the company of genial friends. Mrs. J. H. Middlekauff, who came to Hays as a girl of five years in 1876 on one of the first trains of the Union Pacific going west, still recalls that the priest at times stayed with her parents for weeks and months during the winter. Her father, Casper Cass, operated a hotel in Hays in those days of frontier life. Mrs. Middlekauff still remembers Father Sommereisen well and describes him as a very congenial man who was fond of relating his missionary exploits at length. Naturally the priest found willing listeners at a time when the Indians and the atrocities they had committed on the frontier were still fresh in the memory of the settlers. While staying in Hays, Father Sommereisen was accustomed to visit his customers and friends. Thus he was in the habit of spending Thanksgiving Day, Christmas, and New Year's with the family of Michael Haffamier.

Father Sommereisen was very fond of tobacco, habitually smoking a long pipe. He also enjoyed playing cards. Whenever he came to Hays, he was ready for a game. Moreover, young men frequently went out to his farm to play cards with him. At all times he was a good story-teller and proved himself informed on varied subjects. And he could tell stories in

four languages: German, French, English, and Sioux.⁷¹⁾

The Capuchin Fathers laboring in Ellis County were on the best of terms with Father Sommereisen, so much so that, as has been observed, they incurred the displeasure of the Bishop of the diocese. They visited him occasionally on his farm and extended every courtesy to him when he wished to say Mass at Hays City; they administered the last rites of the Church to him and consigned his body to the grave with proper solemnity. The *Hays City Republican* of January 30, 1897, carries the following obituary: "There died at the home of Michael Haffamier in this city on Monday, January 25th, at 1:30 P. M., an old and respected citizen in the person of the Rev. Father Sommereisen, a retired secular priest and missionary of the Roman Catholic Church. Two weeks ago he suffered from a severe attack of Bright's Disease and was removed from his farm to the residence of Mr. Haffamier, where he was lovingly cared for until the end. He received all the Sacraments of the Church on the day before his death from Rev. Father Martin, and then, like a noble soldier of the cross, he was ready for the heavenly messenger. Slowly and peacefully the end came and the good priest sweetly fell asleep in the arms of Jesus. The funeral was held on Wednesday from St. Joseph's church. Solemn Requiem High Mass at 8:30 A. M., the priests saying the office of the dead, celebrant being Rev. Father John Chrysostomus, Deacon Rev. Father Martin, and Subdeacon Rev. Father Emmeram, the Rev. Father Nicholas leading the choir. The choir sang the Gregorian Requiem Mass, and Miss Agnes Haffamier playing the organ. After High Mass the corpse was blessed by Rev. Father Martin, assisted by Rev. Fathers Chrysostomus and Emmeram. After the singing of the Libera by the choir, Rev. Father Martin preached the sermon, taking as his text: 'Be thou faithful until death, and I will give thee the crown of life' (II. Chapt. of Apocalypse, verse 10). The sermon ended and prayers said, the cortege started for the cemetery, the Rev. Fathers Nicholas, Emmeram, Chrysostomus and Brother Burkhardt being the pall-bearers, Rev. Father Martin conducted services at the cemetery, and after prayers all that was mortal of the late priest was consigned to the grave. At all times, in active and retired life, this worthy follower of the cross did honor to his priestly character by leading a dignified and unstained life. Peace to his ashes."

The Capuchin Fathers mentioned above have all gone to their reward. Father Martin Muelers (died 1925) was then pastor of Hays. Father John Chrysostomus Jacob (died 1921) had charge of all the places west of Hays to the

⁶⁸⁾ Data supplied by Fr. Edwin Dorzweiler, O.M. Cap., in letters of January 8th and 16th, 1936.

⁶⁹⁾ Letter of Fr. A. M. Weikmann, to F. P. Kenkel, May, 1936.

⁷⁰⁾ Comp. letter of F. P. Kenkel to me, January 14, 1936.

⁷¹⁾ Letters of Fr. Edwin Dorzweiler, O.M. Cap., January 8th, 16 and 24.

boundary line of Colorado on the Union Pacific Railroad. Father Nicholas Deinlein (died 1907) was then pastor of Munjor. Father Emmeram Kausler (died 1922) was at the time pastor of Catharine, but stationed at Victoria. He had come from Victoria with Brother Burkhardt in severely cold weather to attend the funeral of Father Sommereisen, who was laid to rest while a blizzard raged over the prairie. The good Brother, a tailor, is still plying the needle in the monastery at Victoria. At the time of the death of Father Sommereisen the Capuchin Fathers at Hays lived in very cramped quarters and could not accommodate the sick priest. It was only in the year following that the Fathers built a comfortable residence. The house in which Father Sommereisen died was wrecked to make room for the present Lamer Hotel, the pride of Hays.

JOHN M. LENHART, O.M.Cap.

Collectanea

New proof for the existence eighty years ago of a Catholic daily, *St. Louis Tages-Chronik*, published in the German language, came to us recently through Rev. Chas. A. Weinig, of St. Charles, Mo., in the shape of a Constitution of the Archconfraternity of the Most Sacred and Immaculate Heart of Mary for the Conversion of Sinners, printed at the office of that paper in 1858.

Shortlived though the paper was, its ephemeral existence is proof of the dogged determination of the German Catholic immigrants of the time to protect their families against the influence of the German papers published and edited by their agnostic and infidel countrymen. The onslaught of the latter on everything Catholics hold dear and sacred was more vicious at times even than the attacks of the Know-nothings.

Few German-American priests of the past are more deserving of a biography than the late Fr. Bonaventure Hammer, O.F.M., one of the most prolific writers among the Catholic clergy of our country during the last quarter of the 19. century.

Well-acquainted with General Lew Wallace, the author of "Ben Hur," Fr. Bonaventure translated this, one of the most popular novels ever written by an American, into German. It was through his translation, printed in the at one time exceedingly popular non-Catholic illustrated periodical, *Ueber Land und Meer*, (Stuttgart), Germany became acquainted with our Civil War General's novel of early Christian days. Ultimately, Fr. Bonaventure's "Ben Hur" was brought out by the publishers of the magazine referred to in a two-volume edition which sold well for many years.

This rendering of "Ben Hur" was printed also in the *Sendbote des göttl. Herzens Jesu*, the German Sacred Heart Review, published at Cincinnati by the Franciscan Fathers.

On February 15, 1907, Rev. O. J. McDonald, at the time manager of *The Church Progress*, addressed himself to Bishop Horstmann, of Cleveland, with the request to furnish him with a brief history of his prospective cathedral. The publishers of the *St. Louis weekly* were at the time preparing a "Cathedral Edition," partly in anticipation of Archbishop Glennon's plan to begin the construction of the new St. Louis Cathedral, but largely to commemorate the thirtieth anniversary of the founding of the paper in April, 1878.

In reply, Bishop Horstmann jotted down in pencil below the communication addressed to him the following remarks:

"I simply bought the ground for the new cathedral, but I have no thought of building it, hence no idea of plans. I have only felt that the building should not be in Gothic but Romanesque, because the acoustics of Gothic churches are all bad."

A little more than a year afterwards Bishop Horstmann was called by death, on May 13, 1908.

An account of the Missions conducted by Fr. F. X. Weninger, S.J., during 1874 refers to his having served three parishes at Mohawk Hill, N. Y., early in that year: St. Michael, Ss. Peter and Paul, and Immaculate Conception. At each church a Mission cross was erected, as was Fr. Weninger's custom.

"This last church (Immaculate Conception)," the account states, "is situated in the so-called Prussian settlement. It is built of stone and does honor to the Prussians. Since they have procured three mortars, the thunder of cannon announced the celebration even on the first day, while it was increased on the occasion of the blessing of the Cross, the granting of the papal blessing and the Te Deum, which, accompanied by the thunder of cannon, resounded over the mountains and vales."

The same account contains a report of Fr. Weninger's mission at Mauch Chunk (East Mauch Chunk) and his participation in the Corpus Christi celebration at Melrose, near New York. "The event is here always observed with extraordinary solemnity," Weninger writes; "therefore I have frequently gone there in the course of the many years of my sojourn in America. In the present year (1874), I was twice granted the consolation of leading this procession, which to so great a degree gladdens the devout heart: on the day of the sublime feast of Corpus Christi at Melrose, and on the Sunday of the Octave in the country, that is at Itarcock (?) in Pennsylvania. This is one of the oldest parishes in America. In the graveyard, surrounding the church, there are grave-stones from the beginning of the first half of the last century (18th), which, nevertheless, bear German names."¹)

¹) Bericht über die vom Ehrw. P. Franz Xav. Weninger, S.J., in den Ver. Staaten i. Jahre 1874 gehaltenen Missionen. *Der Sendbote d. göttl. Herzens Jesu*. Vol. XI, 1875, Innsbruck, pp. 176-179.

The Central Verein and Catholic Action

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C. V. Officially Affiliated with Catholic Action

*Most Rev. J. J. Glennon Appointed Episcopal
 Spiritual Director*

Fully cognizant that Catholic Action is, to use the words of Pius XI, "a call to the laity to cooperate with the hierarchical apostolate of the Church" in the fashion prescribed by the Holy Father, the San Antonio Convention decided to petition the Bishops Committee of the National Catholic Welfare Conference to grant it the mandate to cooperate in the apostolate of the American Hierarchy. The resolution to this effect adopted on this occasion further petitions that the Most Rev. John J. Glennon, Archbishop of St. Louis, be named the Central Verein's Episcopal Spiritual Director.

While the President of our federation, Mr. Frank C. Blied, was instructed to draw up the petition in accordance with the by-laws adopted by our eighty-first convention, Most Rev. Aloysius J. Muench, Bishop of Fargo, was requested to present the documents setting forth the resolution to the Administrative Committee

at the meeting to be held in the city of Washington the middle of November. Both petitions were granted by the Committee and Most Rev. Archbishop Glennon, who had previously consented to accept the mandate, is now the Episcopal Spiritual Director of our organization, in whose efforts he has taken a kindly interest for many years.

Now that the C. V. is incorporated in Catholic Action in the manner prescribed by Pope Pius XI, our organization must pursue with new vigor the works of Catholic Action to which it has devoted itself for so long and in a manner considered worthy of papal and episcopal commendation on more occasions than one.

Important Phase of a Program for 1937

A pessimistic mentor is a poor adviser; an overly optimistic or an impractical counselor is no better. It is well-balanced leaders, capable of applying the resources at hand to the improvement of existing conditions, who wisely direct their followers to do well what may be done, and offer them encouragement,—all the while insisting on observance of correct principles—are particularly valuable. This appears to be the policy observed by the Rev. Edwin P. Fussenegger, Spiritual Director, the Pennsylvania Branch of the C. V.; the *Quarterly Letter* addressed by him to the officers of the societies composing that Federation in December, 1936, strikes a hopeful and helpful note after having depicted the seriousness of the times.

The Rev. Father does not expect the impossible, or advocate any spectacular endeavor. Having made it clear that Catholics in our country must be prepared to face trials as grievous as those their co-religionists in other lands have been and are obliged to suffer, he writes:

"But how can we prepare ourselves? The answer is, by raising an intelligent and pious laity, a laity that knows how to interpret the Messages of the Prince of Peace and employ His instruments which save life instead of destroying it. If persecution is to be averted in this country, and the bloody scourge of Communism prevented, the Catholic laymen must be informed, directed, and active; and in the task involved our Catholic Central Verein, and every Catholic society, must play an important rôle."

This statement is supported by the declaration that our federation is "peculiarly adapted" to meet the "need of the times, because its aim is no other than to unite and enlighten the Catholic men and enlist their interest in the works of Catholic Action." This declaration Fr. Fussenegger illustrates by references to the history and achievements of the C. V. and the Central Bureau, stating ultimately: "The Central Verein will have even a greater part to

play in the days that are coming soon."

On these premises the writer bases advice that might well be written into the program of every State Branch and Society:

"For this reason every member of the Pennsylvania Branch of the great Central Verein should be an enthusiastic member who strives to increase the influence of the organization. What is needed particularly here . . . is more branches of the Central Verein; and wherever branches have been dormant and inactive, it is urged that they awaken and become active. Cannot we strive for this in the coming year?"

This advice is particularly opportune. It demands or even recommends nothing impossible or impracticable, nothing beyond the strength or ability of individuals or organizations, nothing requiring even excessive effort or promising immediate, but transitory, results. What is urged is humble, steady, conscientious effort, according to the ability of each member and each unit. The motivation, too, should appeal to all State Branches and their members. Convinced the C. V. has a real, an important mission to perform, and confident they cooperate in that mission if they but do well the tasks suggested, they should not hesitate to engage in them.

"What Can We Do?"

There are, in every society and federation affiliated with the C. V., individuals who, having attended a convention or a particularly important meeting, or having read some especially poignant resolution, ask: What can we do about it?—The answer invariably should be: Do what needs to be done in your own locality and fight evil wherever you meet it!

Considerations of this nature have frequently borne fruit in the case of the Rochester Branch of the C. V. of New York. Ever alert to its responsibilities toward Catholic Social Action, its members recently discovered a situation calling for correction. They had found that juvenile delinquents, even mere truants from school, were obliged to be present in the court room during the trials of adult criminals and permitted to listen to the not infrequently sordid testimony of the accused. A resolution adopted by the group, demanding correction of the abuse, had even a farther reaching effect than that contemplated. The *Rochester Times-Union* for December 9th, under a two-column title (the resolution had been adopted November 17, and had on that day elicited a report printed under a 7-column streamer in the same daily) reported:

"No longer do small children, innocent witnesses in a family tragedy, waiting to be aired in the City Court, sit goggle-eyed in the old courtroom while criminals parade their history before a busy judge. No more may the idle curious gape and grimace while harried couples tell a tale of domestic woe in the public court room of Police Headquarters."

The Federation had merely pleaded that

school children be spared the contact with hardened criminals and the necessity of hearing the recital of their crimes. The second achievement the report, continuing, makes clear:

"City Judge Arthur L. Wilder [it declares] changed all that recently when he ordered cases involving school truancy, intoxication in which domestic problems are concerned, and assault cases, to be heard in the courtroom on the third floor, for several years reserved for women's cases. By this move Judge Wilder virtually set up a 'Home Court'."

An action all the more remarkable for the fact that previous attempts to establish Domestic Relations Courts were frustrated by Governor Lehman's veto of a law enacted by the Assembly at its latest session. The Judge, who, according to the *Rochester Democrat and Chronicle*, declared the "experiment had worked remarkably well," also set aside a special time at which children's cases should be heard, namely the period beginning at 2 P. M., whereupon the *Rochester Evening Journal*, in its issue for November 28, editorially hailed his action as "a salutary change", urging further that in future children's cases be heard in the evening, to relieve the daily docket and to permit the parents of the delinquents to remain at their work during the day. In this manner the original complaint of our federation gained support and produced good effects that had not been anticipated. Nor did the newspapers of Rochester hesitate to admit the origin of the recommendation for protection of the children. The editorial declares:

"The complaint, the justice of which Judge Wilder recognizes, was made by the Rochester Branch of the Catholic [Central] Verein of America. The benefits of the change will be so apparent that a way must be found to continue them in an environment that will be appropriate."

The instance illustrates clearly that active groups can find worthwhile tasks to perform if their members will but cast about with open eyes to discover them. And what man or woman, member of such an organization, will not feel rewarded by the consciousness of work well done? Especially if, as in this case, the very resolution itself elicits a report reciting the fact that several public officials and "former County Judge Philip H. Donnelly, member of the Verein," had cordially approved the recommendation.

All the comment quoted is taken from secular newspapers. Occasionally the press is prone to unduly laud Catholic organizations. In this instance the issue was evidently judged on its merits.

A well-known English sociologist recently wrote us:

"More than a quarter of a century ago, when I was a tyro in social study in England, I used to read *Central-Blatt* with great profit. You were certainly a pioneer in this field, which is now widely recognized as being of vital importance."

Msgr. O'Grady on the N. C. R. L. Conference

An interested participator in the Catholic Rural Life Conference held at Fargo, Msgr. John O'Grady, editor of the *Catholic Charities Review*, has conveyed to his readers impressions of that remarkable concourse of rural minded people. It is in the November issue of the magazine he expresses the conviction that "most interesting above all to the observer at Fargo was the development of a Catholic philosophy of life." Msgr. O'Grady had dared to call it "a Catholic philosophy of rural life," only to be told by one of the leaders that it was "a Catholic philosophy of all life." This remark leads to the admission:

"We still find ourselves groping for words to express it exactly. When we think of a richer Catholic life we must think of it in terms of man's spiritual development. We must think of it in terms of neighborliness in which Christian Charity finds spontaneous expression. Such a Catholic life we can find only when people are satisfied with little things, when they cease the eternal struggle for material rewards. It is only on the basis of such a life that we can hope for the survival of race and religion."

Msgr. O'Grady is also at one with other observers in the opinion that Fargo provided a suitable setting for the Conference because, as he writes, "it is essentially an agricultural center. Its Bishop has been much interested in rural problems. Father Ryan, its Director of Catholic Charities, has been adjusting his program to the needs of a rural area. A very good job had been done in preparing the priests and people of Eastern North Dakota for the Conference."

This was quite evident; in fact, perhaps no other conference has been attended by so many farmers as the one conducted at Fargo.

Looking Backward and Forward Upon the Farm Problem

The present uncertain state of agriculture in our country promoted the adoption of a striking resolution on the farm question by this year's convention of the C. U. of Mo.:

"By way of recalling general principles to the farmers affiliated with the Catholic Union of Missouri we emphasize above all:

"1. The necessity of realizing fully that LAND is a sacred trust received from the Creator and that it should be so recognized by the entire farm family. This implies avoiding of farm mortgages and other encumbrances if at all possible.

"2. The urgent desirability of assuring to the farm family the greatest possible measure of economic and social security, so that the rural Catholic family may continue to be a stout mainstay of Church, Society and Nation.

"By way of emphasis on our more immediate and acute needs, we urge these considerations:

"1. The collapse of the machinery and the instrumentalities provided by the Federal Government some time ago for the relief of Agriculture should convince farmers of the necessity of self-help and mutual help through true co-operation. Above all, whether the State and the Federal Government aid the farmer, as

they should, or not, he must realize that such aid is, and can be, but emergency assistance, and cannot be continued indefinitely, unless we are to surrender the farmer's holdings and the control of Agriculture to an all-powerful National Government;

"2. The farmer and his fellowmen in the cities should make common cause in a fight for a reasonable adjustment of the tariff, which, at present, favors industry to the detriment of Agriculture.

"In spite of protests to the contrary, there are, or should be, markets for American farm products in foreign countries, and it is the duty of public authority to secure them to the American farmer.

"Pending attainment of the aims indicated, we recommend to our rural members serious consideration of the advantages of diversified farming. And we assure them that we shall join them in prayer that they may be spared such visitations as floods and droughts in years to come. We do so, conscious of the fact that whatever may be said of other pursuits, agriculture, and the land, are particularly sensitive instruments reacting promptly to the workings of Divine Providence."

It is well that State Branches, representing as they do, not the interests of the urban population alone but also those of the farmers, should cherish sustained interest for the farmer and, when occasion arises, give voice to just demands for correction of the abuses and other evils under which agriculture is laboring.

Local Museums

Of the two features, which are said to attract nationwide attention to the Lutheran College at Decorah, Iowa, an institution of the Norwegian Lutheran Church of America, one, the Norwegian American Museum, is mentioned by us with a special purpose in view: We wish to remind our members both of our Library and the historical collection, housed in the Library Building at St. Louis. According to an account recently published in the *Des Moines Register*, the collection established at Luther College was inaugurated by "far-sighted administrators of the college's activities who recognized the value of fostering in America some of the traditions of Scandinavian culture, and to that end began, at an early date, a museum that in recent years became the foundation of one of the most interesting 'show places' in the United States."

We believe it is possible and desirable, a local museum should be established in every locality settled by our people. At Winsted, Minnesota, Rev. Fr. W. M. Wey has brought together a really interesting collection of articles of various kinds made or used by the pioneers who cleared what was known to former generations as "the Great Forest." At New Braunfels, Texas, a replica of the Amalienburg, the residence of the Prince of Solm-Braunfels in the early days of the colony, has been erected, largely through the initiative of a number of women, which serves both museum and library purposes. The collection of furniture, porcelain, pieces of wearing apparel, weapons, etc., etc., brought across the ocean by the German pioneers and now assembled in this substantial building, conveys to the generations of today

a better understanding of what life was like in pioneer days.

By Way of Example

The oldest library in Germany, devoted exclusively to the purposes of trade and commerce, was established in Hamburg 200 years ago. At the end of two centuries it contains 185,000 volumes, chiefly on the subjects referred to, in accordance with the intention of the founders who realized the necessity of obtaining "very useful books, such as those treating of commerce, etc., from the time of Charlemagne up to the present," that is, 1735.

This Library is said to be rich in books, printed either in German or foreign languages, on commerce, economics, commercial law, international intercourse, shipping, etc. In addition, special care has been bestowed on the selection of works on travel, anthropology, and history having a bearing on commerce and international trade.

We mention this special library with the intention of calling to mind the Central Verein's purpose of establishing a collection of books on special subjects closely related to those to which the Mercantile Library (Commerzbibliothek) at Hamburg was dedicated 200 years ago. The history of the latter institution should prove an incentive to our members to assist the Bureau's effort to increase both the number of books in our Library and its usefulness.

A Catholic Funeral Benefit Society in Canada

Co-religionists of our race in Saskatchewan have founded Funeral Benefit Societies, one of which is known as the "Funeral Benefit Society of District No. 1 of the Verein deutscher kanadischer Katholiken," which held its annual meeting at St. Peter's College, Muenster, on October 25.

According to an account of the meeting, published in the *Prairie Messenger*, the report submitted by the officers of the Society revealed that since its organization six members had been called by death and that their relatives had expressed their gratitude for the assistance extended to them on each occasion. "The satisfaction of all those present over what has already been accomplished," the account goes on to say, "was so great that it was decided to appoint an agent for every parish of District No. 1 (St. Peter's Colony)." In addition, the Secretary of the Funeral Benefit Society was instructed to issue a general appeal to men and women over 50 years of age to qualify. It was pointed out that the proceeds from membership fees did not leave the District.

The consideration just referred to the people of the Middle West and South have reason to bear in mind, because it is intimately related to the problem of their economic emancipation from the financial centers of our country, largely situated in the Eastern States.

YOUTH MOVEMENT

"The contribution that a youth-movement can make to society is real enough," "Michael," a contributor to the *Catholic Herald*, of London, asserts. "Its criticisms and idealisms are needed as an antidote to the shoddy, soiled standards and the underhand compromises with principles that are often enough the mark of middle age. And it is rightly indignant if it is told that in due course it will have to make the same compromises."

"Nevertheless, before it can undertake real construction its idealism must mature—not by being compromised but by being perfected. It must link its ideals to a conscious social and spiritual end and think out its action in terms of means to that end."

"But the youths of our day," "Michael" continues, "are seldom taught to think in terms of ultimate ends. Thus they talk much of peace as an ideal without seeing that it may be an ignoble thing unless it is the fruit of the attainment of a measure of justice and the means to the preservation of true values."

"So they splash the whitewash of their ideals about and omit to build the wall that they wish to make white."

* * *

The difficulties of organizing and engaging Catholic young men in fruitful efforts seem to prevail in countries other than ours also. The General Secretary of the C. Y. M. S., Ireland, has drawn attention to the regrettable fact that no more than 30 percent of the Catholic men of Ireland belonged to an association which was purely Catholic. During the past year, new branches of this particular organization have been opened in various districts, making 76 branches affiliated to the National Council, compared with 61 last year, and making the total membership of the Society approximately 11,000.

The reorganization of the C.Y.M.S. of Ireland under ecclesiastical supervision took place four years ago. Since that time, the energies of the National Council have been directed to creating a frame work of the Society in each parish or district. This bringing into being the externals of a nation-wide organization, taxed and in many cases over taxed, the powers of its leaders. According to the Director-General, Msgr. Canon Waters, the Society has, however, continued to make steady progress. The conquests were not spectacular, but they have been continuous and sure.

Concluding, Msgr. Waters said: "We have accepted the trust of the lay apostolate and have virtually told the Bishops and the nation that they can rely on us. We are the lay apostles whose work has been pronounced so essential to the Church by the Sovereign Pontiff, and whose loyal co-operation is a matter of life and death, to whom an office has been assigned and a definite vocation and a new name given in the Church by the highest authority. All I will say at present is that we must never, for one instant, doubt or forget it, and we have a warning in the history of the Society itself. The Society did forget, and in this particular drifted away from the purpose of its founder, and came very near to total shipwreck. Were we to forget the nature of our vocation a second time, we

should have no plea to urge, and, no doubt, a quick Nemesis would overtake us."

* * *

It is the avowed policy of Communists the world over to attempt to recruit youth. Every possible means is resorted to with the intention of drawing young people into the party-fold. The International Workers' Order, a fraternal insurance society with headquarters at New York, organized and operated by Communists, declares that it offers "through its Youth Branches and Youth Division of Adult Branches . . . two things they need: Protection and Club Life."

"Here the young people between the ages of 16 and 25," an illustrated booklet, published by the I. W. O., asserts, "can find a varied program of social, cultural and athletic activity. Here, meeting on a common ground, youth of all races, creeds and colors discuss their mutual problems and work to realize those hallowed principles of peace, freedom and progress."

"The Order encourages youth to join its ranks," the information continues. "It offers them life insurance, sick benefits and other forms of mutual aid at rates lower than the adults pay. It promotes the setting up of centers for youth activities. Guided by its elected National Youth Committee, it aids in the organization of teams, dramatic groups, choruses, bands, orchestras, etc."

It is characteristic of Communist tactics that the same booklet should declare: "All workers are welcome in the International Workers' Order. No matter what your nationality, color, religious or political belief, you are welcome."

* * *

Members of the C. V. frequently fail to associate the Catholic Kolping Society with the Youth Problem or a Catholic Youth Movement, which latter, unfortunately, is not far advanced in our country. For that reason, and likewise because of the excellent services rendered by the associations patterned after Father Kolping's design, the following resolution adopted by the Albany convention of the C. V. of New York is worthy of general consideration:

"One of the outstanding organizations in the youth movement is the Catholic Kolping Society of America, with branches and centers established throughout the country. We request that further encouragement and assistance be accorded this movement wherever possible."

Fittingly, too, the resolution urges the members of the C. V. Branch to continue their prayers for "favorable and speedy action looking towards the beatification of Father Kolping."

* * *

A subject granted all too little consideration by our societies in their approach to youth was discussed by the Rev. Wm. Fischer, S.T.D., at the meeting of the Young Men's District League for the Jefferson City Deanery, C. U. of Mo., conducted at Loose Creek December 20. The title of his discourse, "Come, Follow Me," granted the speaker opportunity to present to his audience opinions on "the prospects of a

young man in the world and in religious communities." Dr. Fischer stressed the urgent need of a positive choice of a vocation early in life, and presented to his audience possibilities all too frequently ignored.

Mr. Raymond Haslag, of Bonnot's Mill, discoursed on Study Clubs, while the Rt. Rev. Msgr. Jos. Selinger, of Jefferson City, treated of the methods of procedure obtaining in the State Legislature and the need of supervising legislation.

* * *

There is a passage of more than common interest in the resolution on the Youth Movement adopted by the Winsted convention of the Minnesota Branch of the C. V. Dealing largely with the Institute for Social Study conducted at St. John's, Minnesota, the declaration says in part:

"We express our gratification over the fact that the . . . Institute is now to be a unit in the official program of Catholic Action of the Diocese of St. Cloud."

The resolution observes further that the value of the Institute had been recognized by others than the participants and had "earned the confidence of Catholic authorities, educators, and leaders in Catholic Action in many parts of the United States." Moreover, in this declaration the delegates to the convention appeal to the member Societies "to avail themselves of the opportunity it presents to every single society to train able and willing young men for leadership in the social action program of the Central Verein."

CO-OPERATION AND CREDIT UNIONS

From Rural Credit Union to Central Bank

While the Credit Union from the very beginning fulfilled its mission to the people on the land in Germany, the country of its origin, it has with us become an institute serving largely wage workers and salaried employees, public servants, etc. The farmers have hardly discovered the great possibilities this means of economic emancipation and financial decentralization offers them.

The leaders in the Nebraska Farmers Union are striving earnestly to convince members of the importance of fostering Raiffeisen's great ideal. Recently, James C. Norgaard told readers of the *Nebraska Union Farmer* the organization's members should control their own credit. Having pointed to what the tillers of the soil in some European countries have accomplished in this regard the writer states:

"Our Farmers Union members should continually be thinking about setting up their own financial institution, so that they will be able to finance their own enterprises, instead of seeking governmental aid, which leads to governmental control.

"Our Farmers Union co-operative credit associations are steps in that direction. As we develop more of these associations, we shall in time need a central credit association, or a central bank, to act as a clearing house and serve as a depository for the local associations, and also to serve as a depository for our state-wide co-

operatives. Such a bank, if conservatively operated, would soon grow to be one of the most powerful influences in our Farmers Union movement. Think it over."

Others should do so likewise.

* * *

"Business" has been perturbed for some time over the interest displayed in Co-operation by the Administration at Washington. The National Chamber of Commerce and a number of local organizations of this type have protested even against any Federal grant intended for the promotion of co-operative enterprises. But while some of the men associated with these Chambers confine themselves to criticizing and protesting, others look deeper. Thus Mr. E. St. Elmo Lewis, "Sales and Merchandising Counselor, Detroit, Michigan," addressing the meeting of the Sales Managers Bureau of the St. Louis Chamber of Commerce on December 1, advanced a number of considerations favorable to the consumers' co-operative movement. Declaring he had studied the movement in the U. S. and abroad, Mr. Lewis summarized the reasons for their increase in numbers and strength thus:

"Consumer co-operatives raise the quality of consumer goods.—They charge fair prices.—They do not cut prices.—They keep down overhead charges.—They pay better than Union wages.—They have the lowest percent of failure in their fields.—They make profits which they share with their members in proportion to the amount of the members' purchases.—They are democratic—one member, one vote.—They permit of no misbranding or misrepresentation in selling or advertising (there is no advantage in the members cheating themselves)."

Which last point Mr. Lewis supports by the following statement:

"Of 1,200 cases of misbranding, adulteration or misrepresentation of goods, brought before the English authorities, not one was against a co-operative store or brand. That is rather significant."

Mr. Lewis closed his address on a note that should be harkened to by independent manufacturers and retailers as well:

"It appears to me that the co-operative movement will grow and become increasingly powerful in the United States among the 60 percent of the population who live on less than \$1200 a year. They will increase the efficiency of the intelligent manufacturer, wholesaler and retailer who know how to meet the wants and needs of the consumer."

Mr. Lewis' statement, printed in *St. Louis Commerce*, "official publication of the St. Louis Chamber of Commerce" (issue for December 9, 1936), is dictated by good common sense. Speaking to a particular, individualistic-minded group, he was undoubtedly not overly anxious to make out a strong case for consumers' Co-operation. That he did so must be due to convictions arrived at by observation and study.

* * *

Cooperation has made friends among the monks of St. Benedict's Abbey, Atchison, Kan. According to the *Abbey News*, Fr. Charles Azieri, O.S.B., recently chosen chairman of the

Co-operative Movement Study club, at the abbey, gave an address on this movement at the County Court House, Troy, Kas., Nov. 27. The meeting was sponsored by Father Edward Schmitz, O.S.B., pastor of St. Charles church, Troy.

On Dec. 1, at the banquet of Doniphan County Farm Bureau leaders, Troy, Father Charles "again spoke on that economic and social system which," according to the speaker, "best combines the distinctive principles of Catholic social justice."—Or, to speak more correctly, it is intended to promote legal and distributive justice. Co-operation is not concerned directly with Social Justice.

* * *

The founding of "The Wisconsin Catholic Parish Credit Union Conference" and the efforts especially of Mr. August Springob, President of the federation, have had a favorable influence upon Parish C. U. organization in Milwaukee.

In fact, by December 16, last, three new groups had obtained charters: those established in St. Leo's, St. Michael's and St. Boniface parishes. Moreover, the first business meeting of St. Michael's union was attended by the Rev. Peter K. Flasch, of St. Catherine's parish, and a number of his parishioners, who thus, as invited guests, learned of the operation and benefits of the people's banks. As a result, the delegation from St. Catherine's immediately made application for a charter.

Both St. Michael's and St. Leo's C. U.'s promptly joined the Catholic Conference, while St. Catherine's association plans to be No. 13 in the group,—the number indicating the present strength of the federation.

* * *

Greed is as prevalent today as it was in ancient Rome and in the age of St. Francis of Assisi, who espoused poverty with the intention of liberating the Christians of his time from the vice called by Dante "the accursed she-wolf." Co-operation will, therefore, neglect a great opportunity should it fail to oppose what theologians say is the root of all other evils. It behooves, before all, the officers of Parish Credit Unions to relegate the profit motive to the back-ground.

As a case in point let us call attention to the commendable action of Holy Trinity Parish Credit Union, of New Ulm, Minn., whose members, on the advice of their officers, decided that dividends should never exceed 3 percent. Moreover, as Mr. Alois Eibner, its Treasurer, told the last year's convention of the C. V. of Minnesota, both officers and members made it a practice not to hold out to new members the promise of high dividends.

Fully cognizant of the main purpose of a Credit Union, to serve those who must seek a loan, Holy Trinity Parish C. U. reduced its rate, once the organization was well on its feet, to four-fifths of one percent per month on unpaid balances. Ultimately, the rate was reduced to three-quarters of one percent. In consequence, the borrower pays approximately 4½ percent per annum on a loan, while the customary rate of interest, 1 percent per month, amounts to 6.72 percent.

Unless the spirit, of which these actions are proof, prevails, a Parish C. U. will not fulfil the obligations for which it was founded.

Established late in the fall of last year, Fontbonne College C. U., St. Louis, obtained a charter granting membership to the faculty, students and alumnae of Fontbonne College and of St. Joseph's Academy, an affiliate of the former. The association is unique because Catholic colleges in our country have thus far held aloof from the C. U. movement, although some practice co-operation through co-operative stores.

The members of the new association have subscribed 30 shares, on which \$27.75 has been paid. The charter was received November 30th last. Mr. B. L. Barhorst, C. U. Consultant of the C. B., and Mr. A. H. Clemens, member of the C. B. staff and of the faculty at Fontbonne, were chiefly instrumental in organizing the union.

* * *

At a meeting of the Executive Committee of the Wisconsin Branch of the C. V., conducted December 5th last at Sheboygan, the request was submitted, Parish C. U.'s and the Catholic C. U. Conference should be accepted as member societies at a special, group rate.

While the members of the Committee were of the opinion any deviation from the obtaining rate of annual dues, 25 cents per member, would be inadvisable, the request will probably be discussed anew at this year's convention of the Branch.

It would appear that, as in other states, concessions should be made with respect to the annual dues in the case of Parish C. U.'s. They are favored in this regard by some Branches of the C. V., along with Orphans' Societies, School Societies and similar organizations. This seems an excellent policy to pursue.

* * *

Organized as soon as it was possible to found a Credit Union in Ohio after the enactment of the Credit Union law, state office employees of the Ohio Farm Bureau secured C. U. Charter No. 1 for a group of about 150 people. Savings of 25 cents, 50 cents and \$1.00 monthly by employee stockholders gradually grew into a total accumulation of \$30,000 in which today 450 employees share.

According to the *Ohio Farm Bureau News*, several county Farm Bureaus have also established Credit Unions for their entire membership.

* * *

Members of St. Joseph's Liebesbund, of La Crosse, Wis., some of whom have gained experience in C. U. practice in the savings and loan association established in Holy Trinity parish of that city, aided in forming a new unit in St. Joseph's Cathedral congregation early in December.

The Rt. Rev. Msgr. Peter Pape, pastor of the Cathedral, and Mr. F. J. Dockendorff, Gen. Secy. of the C. C. V. of A., are members of the organizing committee, charged with effecting incorporation of the society.

* * *

Mr. August Springob, President, the Wisconsin Catholic Credit Union Conference, President, the Columbian Credit Union, and Treasurer, St. Francis Parish C. U., Milwaukee, has

been designated "Credit Union Promoter" by the officers of the Central Verein of Wisconsin.

Our members in that state, interested in the Parish C. U. movement, expect to be able to arrange for a session devoted exclusively to discussion of the C. U. at the convention of the State Branch, to be conducted in Sheboygan in June.

* * *

Steady growth at a moderate rate of speed is apt to be healthy growth. It holds true of St. Boniface Parish C. U. of St. Louis, whose assets have been increased from \$9,394.80 at the end of November, 1935, to \$20,325.00 twelve months later.

The rise in shares during the same period is from \$8,701.99 to \$19,023.76, while the corresponding figures for loans are \$6,089.83 and \$11,549.46. The association numbers 384 members and 99 borrowers.

* * *

The annual meeting of St. Francis Parish C. U., of Milwaukee, declared the third annual dividend of 4 percent.

After operating for 35 months, the group had, on December 1, assets of \$12,350.00.

Regarding a Brochure by Fr. W. Hackner

While yet a seminarian and but two years after his arrival in the United States, the late Father Willibald Hackner, whose demise at La Crosse, Wisconsin, was recently noticed in these columns, published his first brochure on the School Question and Education. It was brought out in 1876 by B. Herder at St. Louis, while the author, who had arrived in our country on May 24, 1874, was not ordained until June 24, 1878, at St. Francis, Wis.

But the fact that President Grant had removed from office Judge Dunn, of the Arizona Supreme Court, was a challenge to this seminarian from Bavaria, whose spirit had been fired by the wrongs of the Kulturkampf. Fr. Hackner's introduction declares, the proximate cause for his writing the dialogue—it is this form of presentation the author had chosen for his subject—was the "strange action of President Grant," because Judge Dunn had dared "to utter his opinion regarding public schools without reserve." Thousands of copies of Judge Dunn's lecture "had found their way to all parts of the country and had without doubt contributed greatly to enlighten the public regarding this burning question of the day." The author desired, the introduction asserts, to present to German readers the chief contents of the English original in the shape of a dialogue.

It is interesting to observe, at this late day even, the chief intentions which prompted the future priest to write and publish the brochure. He desired to grant to "young men's sodalities or societies a suitable opportunity to attempt to occupy themselves with serious matters during their recreations, and not to always kill time and talent with the frequently superficial theatrical plays."

The net proceeds from the sale of the brochure were intended for the family of the deceased Professor Hermann Baumstark, one of two brothers whose conversion early in the 70's of the last century had caused quite a stir both in Germany and the United States. Pro-

fessor Baumstark edited the *Wahrheitsfreund* of Cincinnati for a few years and left his family in straitened circumstances at his death.

While this was probably the first brochure from the pen of Willibald Hackner, it was not by any means the last, as we have pointed out on a former occasion.

With the C. V. and Its Branches

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: Hartford, Conn., August 13-18.

Cath. C. V. and C. W. L. of Wisconsin: Sheboygan, June 13-15.

Cath. Union and Cath. Women's League of Illinois: Carlyle.

Cath. Union and Cath. Women's Union of Ohio: Columbus, July 17-18.

C. V. and C. W. U. of Pennsylvania: Beaver Falls.

St. Joseph's State League and Cath. Women's League of Indiana: Evansville.

State League and C. W. U. of Texas: Tours, in July.

C. V. and C. W. U. of Connecticut: Hartford, simultaneously with convention of C. C. V. of A.

Extension of Oregon League

An important question occupied the delegates attending the convention for 1936 of the C. V. of Oregon, conducted at Portland August 1st and followed on the 2nd by a "Catholic Day." Interest centered upon the affiliation of the Croation-Slavonian Catholic Union with our Federation.

Some of the leaders in the State Branch are particularly anxious to interest the new arrivals in the C. V. and not only to enjoy their support in Catholic Action in a more general way. Mr. Frank Saalfeld, of Gervais, former President of the Branch, spoke emphatically on this point. Other addresses were delivered by the Rev. Louis A. Sander, Portland, representing His Excellency Archbishop Edward D. Howard, on The Fraternity of Christian Doctrine; the Rev. Fr. Gregory Robl, O.S.B., Portland, on Catholic Action; the Rt. Rev. Abbot Placidus Fuerst, O.S.B., Mt. Angel, on The Value of Religious Training; Mr. Philip J. Zeller, on Our Duty to the Church; Mr. Joseph McCully, on The Work and Aims of the Holy Name Society; Rev. Hugolin Feysz, O.F.M., on Catholic Lay Organizations in Europe; Mr. Sam Sugura, President Croation-Slavonian Union, and Mr. Lawrence Paridjovich, President Croation National Society. Governor Martin was represented by Mr. Hall S. Lusk.

A Reasonable Appeal

In addition to a copy of the resolutions adopted by last year's convention of the St. Joseph State League of Indiana, addressed to delegates quite soon after adjournment of the meeting, the Secretary, Mr. Chas. Eckstein, has now published the proceedings of that occasion.

Suitably condensed, they make a readable pamphlet of 20 pages.

Societies are requested to set aside, if they have not already done so, a period at each meeting to be devoted to the discussion of some of the transactions of the convention, especially of the resolutions. In addition, members are urged to provide, through their societies, for the financial needs of the organization. Present income does not permit the officers to carry out the intentions of the federation, among them the publication of an occasional "Bulletin." The Jasper convention authorized this appeal.

"Americanism vs. Communism"

To assist the clergy and laity, especially our own members, preparing against the menace of Communism, the C. B. has added to its series of brochures one on "Americanism vs. Communism—Liberty or Tyranny." The well-known author, Mr. David Goldstein, of Boston, "Campaigner for Christ," displays in the treatment of his subject the skillful touch characteristic of the specialist,—a one-time follower of Socialism and its long-time enemy. The 20 page booklet (with cover), notwithstanding its serious import, makes appealing reading. Effective arguments are advanced without bluster or exaggeration: Communism is portrayed in its true guise with just a sufficient appeal to patriotism to strengthen the basic argument advanced.

The brochure sells at 5 cents the copy; 50 cents the dozen; \$1.00 for 25; \$1.85 for 50, and \$3.50 the hundred copies.

Christmas Celebration at St. Elizabeth Settlement

The annual celebration conducted for the wards of St. Elizabeth Day Nursery and their parents was marked this year by an increase in the number of articles presented each child, by addresses delivered by several priests, and a program well rendered by the children. Though a number were kept at home by illness, their absence was hardly noticed by those friends of the institution who had been present on the same occasion in former years, so large was the group of little ones present on December 20. Gifts had been provided for no less than 126.

The reason for the increase in gifts is worthy of mention: To the toys, candies and fruits contributed by the Missouri Branch of the Cath. Women's Union, and in particular by the St. Louis District League, were added the knitted sweaters, stockings, and the like presented by the Mission Workers of the Little Flower, of New York, and the items, toys, articles of wearing apparel, etc., for which the children are indebted to the Young Ladies District League of the Cath. Women's Union of Mo., who include the children attending our institution among the recipients of their charity.

The Rev. Andrew Toebben, recently appointed pastor of Sts. Peter and Paul, the Rev. J. H. Schulte, assist-

ant at that parish, the Rev. A. T. Strauss, St. Charles, Mo., Spiritual Director, C.W.U., of Mo., and Mr. Brockland of the C. B. staff addressed the gathering.

Our Information Service

On December 18th there were addressed to the Bureau two letters, written in that many colleges in the city of Washington. One said:

"A thousand thanks for your kind letter and all the valuable information it contained . . ."

The second communication stated:

"Many thanks for your prompt and complete attention to my request anent Credit Unions. The literature is just what I need to give our seminar a good idea of what is being done in this field and what problems are to be met."

Why Not Participate in Mission Aid?

Unfortunately, publication of the total amount of money contributed annually by American Catholics to the propagation of the Faith leads not a few people to think the missionaries must be financially well provided. Such is not the case, however; the Mission field is exceedingly wide-flung at the present time, and the expense of conducting Mission efforts is greater than ever, and this in the face of depreciated European and American currencies.

It behooves us therefore to call to the attention of the members of the C. V. from time to time the plight of the missionaries because of their financial difficulties. A typical statement of affairs was addressed to us recently by Msgr. Peter Rogan, Apostolic Prefect of the British Cameroons, West Africa. Writing on October 22, he tells us:

"Years ago we thought the Missions would recover gradually from the crippling blow—or stroke—brought on by the worldwide collapse. But we have been forced to accustom ourselves to permanent anxiety; every day adds to the expenditure column; Superiors of extensive Missions have problems enough to occupy all their waking hours."

Msgr. Rogan recommends for our charitable consideration the needs of his 35 priests, 12 sisters, 80 school teachers and 300 catechists, in the service of 28,000 Christians and 8,000 catechumens of Cameroons! Isn't this a sufficient reminder our societies should begin the new year by taking up a dime collection for the Catholic Missions?

Another Argument for Mission Support

Whenever the times are big with the spirit of unrest, propaganda is rife. Since the advent of the Protestant Reformation four hundred years ago, those attempting to destroy the existing order of things had recourse to the printing press which they know so well to use. At present, even the missionaries in distant lands are beginning to feel the need of printed matter intended to instruct Catholics regarding

Socialism and Communism on the one hand, and birth control, sterilization, and even euthanasia on the other. The following note from a missionary in the interior of the Philippines throws light on the subject:

"A few days ago I received another postal parcel containing pamphlets and two charts. The latter I will paste on a piece of cloth for display at the entrance of the church. One of them contains a list of heresies among Christians and the other the names of all the Popes. They are most interesting. I thank you sincerely."

Continuing the writer states:

"I am still reading the book on Socialism. It was quite a revelation to me. Some of my people were interested in the pamphlets on Communism. There are here a few Communists and I am certain they do not know what they pretend to adhere to. To one of them I showed your book on Socialism; he was interested in it."

We are told, in addition, that Communists were responsible for the burning of houses in Manila, for the cutting off of the water supply, etc. It is true, the episode was of short duration, but nevertheless it seemed significant that even in distant Manila this heresy, Communism, should have obtained a foothold. As far as we are aware, the incident was not reported in the press of our country!

One Benevolent Society's Record

The minutes of St. Joseph Benevolent Society, of St. Louis, dissolved in 1931, now deposited in the Library of the C. V., contribute to our knowledge of the beneficent activities of organizations of this nature in our country.

According to the computation of the last Secretary of this particular society, Mr. John Hilger, its roster in the sixty odd years of its existence contained 1347 names, but only 684 of these members were lost by death. No less than 641 either resigned or were expelled. The total sum of money paid to members or their heirs is not at all negligible. No less than \$211,700 were disbursed on account of "death-money", while members who had lost their wives through death received \$109,750. This special feature of many of our parochial benevolent societies was intended to help defray funeral expenses. In addition members received \$74,111 in the shape of benefits paid to them in case of illness. Consequently, this society, functioning in a single parish, St. Joseph's, and sharing its decline, paid out \$395,861, while cost of administration was nominal. The sum referred to does not, moreover, include gifts to the church, contributions to charitable purposes, nor dues paid the C. V. or Cath. Union of Mo. As late as June, 1930, the per capita paid to the latter organization amounted to \$33.50.

The history of our Benevolent Societies remains to be written; since it constitutes a worth-while account of mutual-help organized by newcomers in a country to which they were strangers, it is desirable the story of these efforts, which begins a hundred years ago, should be competently told. With the intention of aiding this purpose, the Central Bureau has endeavored to obtain the minute books of a number of these societies.

Necrology

Three days before Christmas the remains of Leonard Heuser, who had succumbed to an attack of pneumonia on the 19th, were laid away in St. John's Cemetery, New York, after a Requiem in St. Nicholas of Tolentino Church. The deceased was one of our most active members in Greater New York; a former secretary of the New York City Branch, past-president of the Kath. Sngerbund, and a member of St. Aloysius Young Men's Society of St. Xavier's Church, etc. Mr. Heuser will be remembered by us especially as a contributor to the C. V. library. Several times a year we received from him a package containing books and brochures suitable for our collection. Probation officer in the Juvenile Court in the City of New York, he made use of the opportunity to obtain official publications regarding juvenile delinquency, etc., and whatever he had accumulated ultimately found its way to our Library. May he rest in peace!

Miscellany

The Secretary of our Rochester Branch, one of the most active federations in the C. V., has explained to us the use he makes of the information contained in our journal. Having mentioned specific topics, he adds the following complimentary remarks:

"I generally find what I need in our official publication. At one of our recent meetings I told the brothers present that your good little magazine is really as complete as the Pennsylvania R. R."

At this very meeting 12 copies of "An Essay on Catholic Action," published by the Bureau, and 20 copies of the Papal Encyclical on the "Constitution of States" (Catholic Mind) were disposed of.

Most generous mention is accorded our institution by Rev. Albert Muntsch, S.J., Professor, Social Anthropology, St. Louis University, School of Social Service, in his recent volume on "The Church and Civilization." Having spoken first of St. Elizabeth Settlement as "one of the main welfare activities of the Central Bureau of the Central Verein," Fr. Muntsch refers to the latter "as one of the outstanding agencies of Catholic social activity in the United States, although not as widely known as it deserves to be." And continuing, he writes:

"By means of its scholarly monthly journal, *Central Blatt and Social Justice*, by its practical leaflets issued for free distribution and covering the field of Social Science, by its press bulletins on timely topics of economic, social and educational importance, by its free information service, its lecture courses on current social problems, and its readiness to supply competent speakers and leaders for study groups, it has become, in the words of the Archbishop of St. Louis, 'A Social Workshop.'"

"Dangerous Literature and Its Dissemination" received attention at a number of meet-

ings of Societies and Leagues affiliated in the C. V. during 1936. It was the subject of addresses and resolutions at the conventions of the Illinois and Missouri Branches of the C. V., at the San Antonio convention of the C. C. V. of A. itself, of a resolution adopted by the Indiana Branch convention, and of an address at a session of the St. Louis City and County District League. Moreover, the Very Rev. Msgr. Joseph G. Gallagher, Vice Rector of St. John's Seminary, Little Rock, had chosen the topic for the discourse delivered by him to the meeting of the Central District League of the Cath. Union of Arkansas, conducted in North Little Rock on December 13.

It is particularly noteworthy that Msgr. Gallagher emphasized not only the negative, prohibitive action possible to curb the spread of objectionable literature but also stressed the need for positive, constructive action. The Rev. Father urged: "You may launch a campaign of intelligent guidance in reading. Mothers and fathers who are interested in reading are, I believe, the best teachers. Boys and girls who are taught to read good books are not satisfied with, and are not attracted to the trash of which we speak."

It is likewise worthy of mention that the second topic discussed at this meeting was also taken from the program of the San Antonio convention. The Rev. Joseph M. Burns, of North Little Rock, had chosen as his subject "No Social Reconstruction Without Moral Reconstruction."

Although it is our aim to publish Free Leaflets of so popular a nature as possible for the use and instruction of our members, we find it quite difficult to attain this end in all cases. Responding to a recent communication from the Bureau, the Secretary of one of the Branches of the C. K. of A. in the City of St. Louis remarks:

"The pamphlet 'Some Fallacies of Modern Education' was a rare treat, indeed, and no doubt would have been the source of much edification to a college class in English. Unfortunately, however, the members of our organization are not college students, but, in the main, are humble laboring folks, to most of whom even a high school is an undiscovered world, and the thought occurs to me that perhaps such words as heteronomous, efficacious, pedagogic, autonomous, Decalogue, etc., (to mention only a few) are slightly beyond the average conception."

In our reply, we said that unfortunately the English speaking Catholic peoples, including our own, had not as yet developed writers, such as Alban Stolz was in his days; men of profound knowledge, who express themselves on matters ethical or theological in a manner comprehensible to the lowliest of men and women. The English speaking world has no "Volkschriftsteller", as they are called in German, writers who, while avoiding superficiality and worse, when discoursing on serious problems in a popular manner, reach down into the folk-soul. Nor has English literature as yet produced a novelist such as Jeremias Gotthelf, the Protestant Swiss minister, whose works were

published by the great Catholic firm of Herder at Freiburg within the last ten years, because of their abiding value. The Scots have in Robert Burns an immortal poet of their race; but there is no strain of English and American "folk-writers."

Book Notes

Received for Review

- Peace Action of Pope Benedict XV. A summary of Friedrich Ritter von Lama's "Die Friedensvermittlung Papst Benedikt XV. und ihre Vereitlung durch den deutschen Reichskanzler Michaelis." Cath. Assn. for Internatl. Peace, Wash., D. C. p. c., 24 p. Price 10 cts.
- Kalmer, Leo, O.F.M., and Weir, Eligius, O.F.M., Crime and Religion. A Study of Criminological Facts and Problems. Franciscan Herald Press, Chic., 1936. Cloth, 278 p. Price \$2.50.
- Feely, Raymond T., Just What Is Communism? The Social Order Press, Allahabad, U. P., India. p. c., 32 p. Price 10 cts.
- Les Caisses populaires. By Cardinal Villeneuve, O.M. I., M. Cyrille Vaillancourt, and Eugene Poirier. L'Ecole Sociale Populaire, Montreal, 1936. p. c., 32 p., 15 sous.
- Muller, Albert, S.J., L'Ordre corporatif, and Duthoit, M. Eugene, Etat et Corporation. L'Ecole Sociale Populaire, Montreal, 1936. p. c., 31 p. 15 sous.
- By the same Authors, Les vingt-cinq ans d l'Ecole Sociale Populaire, 1911-1936. En collaboration. L'Ecole Sociale Populaire, Montreal, 1936. p. c., 61 p. 25 sous.
- Parsch, Dr. Pius, The Liturgy of the Mass. Transl. by Rev. F. C. Eckhoff. B. Herder Book Co., St. Louis, 1936. Cloth, 358 p. Price \$3.50.
- Goldstein, David, Autobiography of a Campaigner for Christ. Catholic Campaigners for Christ, Box D, Astor P. O. Sta., Boston, 1936. Cloth, 416 p. \$2.50.
- Weinrich, Rev. F. J., And Pilate Wrote a Title. Transl. by Rev. J. W. Grundner. B. Herder Book Co., St. Louis, Mo., 1936. Cloth, 254 p. \$2.50.
- The Franciscan Message in Authentic Texts. Being Part One of Proceedings of Fourth National Congress, III. Order of St. Francis in U. S. Designed as a Manual. Edited by Fr. Maximus Poppy, O.F.M. B. Herder Book Co., St. Louis, Mo., 1936. p. c., 71 p. 40 cts.
- Arkas, Die Kunst anständig zu sein. Verlagsanstalt Benziger & Co., Einsiedeln, 1936. Cloth, 260 p. Fr. 5,50 M. 4,60.
- Schenk, Dr. Joh., Der Papst spricht zu Fragen der Zeit. Verlag Butzon Bercker, Kevelaer, 1935. Cloth, 138 p.
- Schneider, Friedrich, Bildungskräfte im Katholizismus der Welt seit dem Ende des Krieges. Unter Mitwirkung von Fachkennern des In- und Auslandes herausg. Freiburg i. Br. 1936. Herder. Cloth, 404 p. \$3.25.
- Mariannhiller Missions-Kalender f. d. Jahr 1937. 49. Jahrg. Mariannhill Mission Society, Detroit, 1936. p. c., 112 p.

Books Reviewed

Herbst, Winfrid, S.D.S., Follow the Saints, New York, Benziger, 1933. 12 mo. pp. III, 253. \$1.50.

Father Herbst has succeeded in making the lives of the saints more palatable to Catholics by pointing out the moral import of their lives. He selects from the life of each saint a notable heroic deed and by moral application to modern conditions shows how everyone may learn from the saints to follow in their footsteps in his daily life. The lives of the saints, together with their moral applications, cover no more than two pages for each day. A notable feature of this modern legend of the saints is that it embodies some stories of saintly men and women of very recent time. The book will be found a most welcome help to teachers in giving catechetical instructions and to the busy man who is seeking spiritual instruction. All told, the book will prove an inspiration to the reader.

J. M. L.

Kurth, Godfrey. Saint Boniface. Translated by the Rt. Rev. Victor Day, Milwaukee, Bruce Pub. Co., 1935. pp. XIII. and 178. \$2.00.

This Life was written by the historian who ranks first in thoroughness of knowledge of the time of St. Boniface. It does not offer new, hitherto unknown facts, but aims at presenting in convenient form the mass of data scattered in numerous works. It is not a life of a saint in the accustomed style, detailing his virtues, but a strictly historical account which causes the saint to live again in the mind of the reader and the reader to live in the age of the saint. To insure greatest accuracy Kurth wrote the volume at Fulda in Germany, near the tomb of St. Boniface. There he found grand horizons, sweet solitudes, and landscapes that vividly recalled the memory of the historic events recorded in the pages of medieval source-books. This Life of St. Boniface is the ripe fruit of a lifelong study of the transitional period dominated by the great "Apostle of Germany."

The book was originally written in French and was translated from the fourth edition in that language by the Rt. Rev. Victor Day. To bring it up to the mark of perfection, the Rev. Francis S. Betten, S.J., Professor of History at Marquette University at Milwaukee, inserted additional notes embodying the latest historical findings on certain points mentioned in the Life.

In its present form the book reads like a fascinating story. To avoid excessive bulk, the author eliminated detailed verification of his statements and elaborate discussion of mooted questions. The student, however, will find in the extensive bibliography (pp. 162-173) all the information demanded by a scientific work of history. The book cannot be recommended too highly to lovers of the German race.

JOHN M. LENHART, O.M.Cap.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
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Centralisten und Föderalisten in der Schweiz.

I.

Der Centralismus ist im Hinblick auf die Schweiz jene Strömung, welche die Selbständigkeit und Eigenherrlichkeit der Kantone (22 Kantone!) zugunsten einer vom Bunde diktierten einheitlichen Regelung des staatlichen Lebens einschränken will. In Gesetzgebung und Verwaltung soll ein politischer Wille herrschen. Es sollen möglichst viele staatliche Aufgaben dem Kompetenzbereich des Bundes unterstellt werden, um so eine bundesmässige Vereinheitlichung zu erzielen.

Der Föderalismus dagegen ist jene Grundeinstellung, welche die ursprüngliche Staatsgewalt der Kantone gegenüber dem Bunde, oder gegenüber den centralistischen Bestrebungen des Bürokratismus in der Bundesstadt Bern betont und ein rechtliches und tatsächliches Aufgehen desselben im Bunde verhindern will. (Sowie sich etwa in Spanien der nordöstliche Teil, das eine eigene Sprache und eigene Literatur und Kultur besitzende Katalonien gegen den Centralismus von Madrid von jeher wehrte oder wie sich Bayern und sein später auf Befehl Hitlers gemeuchelter Dr. Gerlich mit einer Zeitung "Der Gerade Weg" gegen die Centralisierung von Berlin aus und gegen das protestantische Preussen — leider vergebens! — zur Wehre gesetzt hat!) Die Schweizer Föderalisten, zu denen vorab die Katholiken, ferner die Französisch- und Italienischschweizer in ihrer Mehrheit, und der Grossteil der alten Aristokratie (der katholischen wie der protestantischen) gehören, wollten die Erfüllung möglichst vieler staatlicher Aufgaben den Kantonen übertragen und ihnen möglichst grosse Selbständigkeit in der Gestaltung des staatlichen Lebens einräumen, unbekümmert darum, ob dadurch die gleichen staatlichen Aufgaben in den 22 Kantonen etwas verschieden gelöst werden. Der Föderalist kämpft für die kantonale Vielgestaltigkeit des staatlichen Lebens, der Centralist für dessen bundesmässige Vereinheitlichung

und Uniformierung. Die Centralisten rekrutieren sich in der Hauptsache aus den protestantischen Liberalen und Radikalen, und insbesondere aus der gesamten Sozialdemokratie. Was die Roten für eine langweilige, erbärmliche Staatseinheit in Sowjetrussland zusammengeschnitten haben, ist jedem bekannt! Wohin also in der modernen Zeit der überspannte Centralismus führen kann, das dürfte doch die Centralisten anderer Länder etwas stutzig machen.

Die Gründer der schweizerischen Eidgenossenschaft in Brunnen, die Sieger bei Morgarten und Sempach, im Burgunder und Schwabenkrieg waren ja durchweg Föderalisten. Die leitende Idee der Gründung des Schweizer Alpenlandes war die gegenseitige Garantierung der Rechte und Freiheiten der Bewohner der Urschweiz und die gemeinsame Verteidigung der Unabhängigkeit der einzelnen Orte gegen Angriffe von aussen. Jeder Kanton hatte bis zur Französischen Revolution sogar seine eigene Armee, und trotzdem war die Schweiz fast in all den Verteidigungskriegen gegen Nachbarstaaten siegreich, weil in jeweiliger Notzeit eben die „Armeen“ der verschiedenen Kantone (damals „Orte,“ später „Stände“) sich zu Hilfe eilten und gemeinsam in die Schlacht zogen. So kamen z. B. im Kriege gegen Kaiser Maximilian I. von Oesterreich die Truppen von Uri (Heimat Wilhelm Tells und Walter Fürsts) den bedrängten Graubündnern zu Hilfe und nur infolge dieses Zusammenschlusses siegten sie in der wilden Schlacht an der Calven (nahe beim Unter-Engadin) unter ihrem heldenhaften Oberanführer Benedikt Fontana, bischöflichem Vogt zu Reams. Hätten wir heute noch statt der gemeinsamen schweizerischen Armee nur die kantonalen Heere, so käme dies viel billiger, und gegenüber den mächtigen Nachbarstaaten vermöchte heute wohl auch die centralistisch gewordene Schweizerarmee kaum viel auszurichten. Für die Aufrechterhaltung der Ordnung im Innern, zumal gegenüber drohenden kommunistischen Revolten genügten m. E. kantonale Heere vollauf. Doch ist das nur unsere ganz persönliche Ansicht, mit welcher man heute wohl nicht mehr in die Schweizer Presse auffahren dürfte, ohne verspottet zu werden.

Die alten Schweizer wollten vor allem im Innern keineswegs auf ihre Selbständigkeit und Souveränität verzichten oder ihre Rechte auf Selbstverwaltung zugunsten einer übergeordneten Macht preisgeben. Diese durchaus föderalistische Grundeinstellung ermöglichte auch den Anschluss andersgearteter Orte, z. B. städtischer Gemeinden, und begünstigte die verhältnismässig rasche Ausdehnung des jungen Bundes. Die Erstarkung der jungen Eidgenossenschaft und das Anwachsen der gemeinsamen Aufgaben brachten es mit sich, dass bestimmte, für Bestand und militärische Schlagkraft des Bundes wichtige Angelegenheiten einer einheitlichen Regelung unterstellt wurden. Der Föderalismus blieb aber der Grundpfeiler der Eid-

genossenschaft bis zum Unglücksjahr 1798. „Hätte man in der Reformationszeit die föderalistische Struktur der Schweiz nie aus den Augen verloren und dementsprechend das Selbstbestimmungsrecht der einzelnen Orte in religiösen Fragen anerkannt, so hätten die religiösen Auseinandersetzungen kaum so blutige Formen angenommen. . . Die ernstesten politischen Spannungen und Gefahren der Glaubensspaltung konnten denn auch erst durch das föderalistische Prinzip überwunden werden, das die Anerkennung des Selbstbestimmungsrechtes jedes Ortes in religiösen Belangen forderte.“ (B. Erni im Organ des Schweiz. Kath. Studentenvereins, 15. August 1936.) Die von Napoleon der Schweiz aufgezwungene „Helvetik“ bedeutete einen plötzlichen Bruch mit der Tradition und schuf einen centralisierten Einheitsstaat. Die „Mediationsverfassung“ von 1815 trug der föderalistischen Eigenart der Schweiz wieder Rechnung und es kam aufs Neue zum Staatenbund. Aber im Revolutionsjahr 1848 erzwangen es die protestantischen Freimaurer mit Unterstützung abtrünniger Katholiken — worunter der niederträchtigste Seminardirektor Augustin Keller war, auf dessen Antrag sämtliche Klöster im Aargau aufgehoben und Mönche und Ordensschwestern mitten im Winter aus dem Schweizerlande ausgestossen wurden, — dass wieder ein centralistischer Einheitsstaat zusammengeschustert wurde mit mehreren rücksichtslosen, von Ungerechtigkeit strotzenden Verfassungsartikeln: Jesuitenverbot, Verbot der Errichtung neuer Klöster etc. Einen weiteren Schritt zum vollen Centralismus ging die Verfassung von 1874. „Ein Recht und eine Armee“; unter diesem Schlagwort wurde der katholische Teil des Landes wieder von den protestantisch- u. z. T. freimaurerisch beherrschten Kantonen mittelst Majoritätsbeschlüssen an die Wand gedrückt.

„Eine kritische Bewertung der einzelnen Zeitabschnitte,“ schreibt B. Erni, „zeigt uns, dass jene Zeiten, die einen gesunden, den Lebensnotwendigkeiten angepassten Ausgleich beider Prinzipien zu schaffen vermochten, für die Schweiz immer auch Zeiten innerer Kraft und Blüte und äusserer Selbständigkeit waren, während die Ueberbetonung des einen oder andern Prinzips die Eidgenossenschaft schwächte, ja ihre Existenz in Frage stellte.“

Die durch den Weltkrieg verursachten Umwälzungen in Europa und die jüngste politische Entwicklung in unsern Nachbarländern mit ihren centralistischen und nationalistischen Tendenzen (Italien, Deutschland) haben auch die Schweiz vor neue politische Probleme und Gefahren gestellt. Die Zusammenschrumpfung des europäischen Wirtschaftsraumes brachte auch die Schweiz in eine schwierige wirtschaftliche Lage (Arbeitslosigkeit, Exportschwierigkeiten, Hotelkrisis, Krisis in der Uhren- und Stickereiindustrie . . .). Der Existenzkampf wird darum von vielen als Folge des falschen

Verhältnisses zwischen Föderalismus und Centralismus dargestellt; viele sehen die Ursache der wirtschaftlichen Notlage im Schweizerland in der staatssozialistischen Interventions- und Subventions-, also in einer allzustark centralistischen Wirtschaftspolitik der Bundesregierung (Bundesrat) in Bern. Wir müssen uns daher ernsthaft fragen: Welche Gebiete staatlicher Tätigkeit rufen heute nach einer föderalistisch-kantonalen, welche nach einer centralistisch-schweizerischen Gestaltung, um das Land den heutigen Existenzkampf erfolgreich bestehen zu lassen? Nach der Meinung führender katholischer Akademiker darf der Bund nur jene Aufgaben übernehmen, welche die Kantone nicht ordentlich zum allgemeinen Wohle des Schweizervolkes besorgen können, d. h. welche der Bund besser lösen kann.

Die wertvolle Eigenart der schweizerischen Kultur, der Schönheit und des Ruhmes unseres kleinen Landes bildete von jeher der Reichtum der Religion, der verschiedenen (vier) Nationalitäten, Sprachen und Literaturen. Nun müsste aber eine völlige Centralisierung des staatlichen und kulturellen Lebens zur Schwächung, wenn nicht zur völligen Vernichtung dieser Eigenart führen, zur Vernichtung der katholischen Hochschule (in Freiburg), der katholischen Klosterschulen, Pensionate, Volksschulen, was natürlich das höchste Ziel der schweizer Logenpolitik ist.

Es kann also die Anerkennung und Achtung der religiösen, sittlichen, kulturellen, sprachlichen, politischen und z. T. auch wirtschaftlichen Eigenart nur durch die Anerkennung des föderalistischen Aufbauprinzips sichergestellt werden. Der Föderalismus ermöglicht es, dass jede der verschiedenen Kulturen durch die einzelnen kantonalen Staatswesen die ihrer Eigenart entsprechende Förderung erfährt. Centralisierung geistiger Güter bedeutet in vielen Fällen Vergewaltigung. Eine einheitliche Regelung von einer schweizerischen Centrale aus (der fast völlig protestantischen, heute sogar fast zur Hälfte von den Roten beherrschten Bundeshauptstadt Bern), die von 1848 bis heute mehrheitlich katholisch, mindestens religiösindifferent, nun zu einer schablonenhaften, charakterlosen Gleichbehandlung von durchaus Verschiedenem führen. Die centralistische Regelung führt — wie wir schon oft genug erfahren mussten, — entweder zu einem für alle unbefriedigenden Kompromiss, einen modernistischen Interkonfessionalismus, der das Volk und die Jugend zu Charakter- und Grundsatzlosigkeit erzieht, oder sie bringt die Vergewaltigung weiter Volksteile (acht katholische Kantone!) mit sich und beschwört damit jeweiligen schwersten innen- und aussenpolitischen Gefahren herauf. Die dadurch erfolgende Uneinigkeit und Zwietracht im Innern schwächt dann eben die Macht eines Volkes, sodass sie vor äusseren Angriffen sehr leicht zusammenbricht.

Eine centralistische Regelung ist grundsätz-

lich nur dort annehmbar, wo keinerlei Verletzung von Minderheitsrechten in Frage kommt. Während der Föderalismus auch insoweit einen Vorrang hat, dass der Aktivbürger die kantonalen Angelegenheiten viel leichter überblickt als die allgemein schweizerischen, dass ferner die Beziehungen zwischen Regierung und Volk im kleinen Gebiet des Kantons enger und persönlicher sind als im grösseren Bund, wodurch der Anonymität der Politik eher ein Riegel geschoben werden kann, fordern Zeiten grosser Not und Gefahr, wie Kriege, wirtschaftliche Krisen und heute der Ansturm des Weltbolschewismus auf manchen Gebieten eher eine centralistische Regelung, so vor allem nach B. Erni auf dem Gebiet der Wirtschaftspolitik, des Polizeiwesens und der Landesverteidigung. Wenn der kantonale Lokalpatriotismus — von jeher bei uns „Kantönligeist“ geheissen — noch so berechtigt ist, so darf darob die gemeinsame Not des Gesamt Vaterlandes nicht ausser Acht gelassen werden. Aber centralistische Uebertreibungen haben in der Schweiz nicht allein bei den vielen Sozialisten, sondern selbst in gut katholischen Bauernkreisen ein Heer von prinzipiellen „Neinsagern“ geschaffen, die bald alles ablehnen bei schweizerischen Volksabstimmungen, was von Bern kommt.“

DR. JOHANN FURGER,
Wien.

Zur Frage der katholischen Organisation.

Ueber diesen Gegenstand äusserte sich vor nicht weniger als fünfunddreissig Jahren der jüngst im Kloster zu St. Meinrad, Indiana, hochbetagt verstorbene Pater Beda Maler in der von ihm zu jener Zeit herausgegebenen Zeitschrift „Paradieses-Früchte.“ Veranlasst wurden die Bemerkungen des wegen seines Freimuts bekannten Benediktiners durch den Lärm, den die Gründung der American Federation of Catholic Societies damals verursachte. Pater Beda erklärte:

„Wir haben seit geraumer Zeit keine Gedanken über Organisation der Katholiken mehr veröffentlicht. Es ist so viel geschrieben worden, dass die leitenden Kreise keine Entschuldigung mehr haben, wenn sie die Sache vornehm ignorieren. Wenn sie desungeachtet schlafen, wo sie wachen und arbeiten sollten, aber auffahren, wenn das Volk sich organisiert, sich die Augen reiben und dann losdonnern, nun ja — mit all dem ist dem Interesse der Kirche sehr wenig geholfen. Die Zeit kommt schon noch — und sicher bald, wo man wünschen wird, dass man früher sich organisiert hätte. Allein der Glaube an die 'edle und herrliche und einzige Lage der Kirche in den Ver. Staaten' ist das Opiat, das man täglich verschluckt. Dann kommen die Halluzinationen von 'Macht und Einheit', 'Grösse und Einfluss', und hat man ausgeträumt, so hat man einen moralischen Katzenjammer erster Güte.“

Haben wir seither etwas gelernt? Kaum. Das jähe Erwachen aus schönem Traum liegt uns aber heute viel näher, als zu Anfang des Jahrhunderts.

Aus Central-Verein und Central-Stelle.

Die Vorstellung, dass die ganze Menschheit im Sinne des Christentums eine einzige Familie darstellt, ebnet der Solidarität den Boden, zeigt den Weg, auch über die Grenzen des einzelnen Staates hinaus. Dabei handelt es sich keineswegs um eine bedingungslose Auslieferung der nationalen Volkswirtschaft an die internationale Weltwirtschaft, sondern um Probleme der Humanität und Wirtschaft zugleich.

H. Pesch, S.J.

Professor Dr. J. Messner über die moderne Demokratie.

In unserem Lande will man immer noch nicht recht an eine berechtigte Kritik der modernen Demokratie glauben. Nicht zuletzt ist man aus diesem Grunde geneigt anzunehmen, in Spanien hätten sich Faschisten und Klerikale verschworen, die unter der Republik eingeführte Demokratie zu Schanden zu machen. Selbst der korporative Staat, wie man ihn in Oesterreich und Portugal aufzurichten bestrebt ist, gilt als eine Todsünde gegen die Demokratie, während er im Gegenteil eine gesunde Volksherrschaft wieder zu Ehren bringen würde.

Aufklärend dürften nun in dieser Frage die Äusserungen des Wiener Universitäts-Professors Dr. Johannes Messner wirken, der in seinem jüngst erschienenen Buche, „Die berufsständische Ordnung,“ natürlich auch auf diesen Gegenstand zu sprechen kommt. Prof. Messner erklärt:

„Der Wert der Demokratie ist heute in Frage gestellt. Sie wird von mächtigen Bewegungen mit Berufung auf Erscheinungen der jüngsten Vergangenheit verworfen, die ganz gewiss eine Entwürdigung des Staates bedeuten. Diese Erscheinungen gehen aus von einer bestimmten Form der Demokratie und betreffen schon deshalb hauptsächlich jene Länder, in denen diese Form zur Herrschaft gelangt war. Für sie ist kennzeichnend, dass die Staatsgewalt nur als Mittel und Ausdruck des 'Allgemeinwillens' gilt, dass der Mehrheitswille für die Willensbildung dieser staatlichen Gemeinschaft schlechthin entscheidend ist und dass die Staatsführung nur die Macht hat, die ihr durch diesen Allgemeinwillen verliehen wird.

„Dieses auf dem Gedanken der 'Volksouveränität' aufbauende Bild der Demokratie erwies sich in der Wirklichkeit aber in zunehmendem Masse als Zerrbild wahrer Demokratie. Ergab sich doch schliesslich eine Vergewaltigung der Volksrechte durch diese Form der Demokratie, da nichts von ihnen übrig blieb als das allgemeine Wahlrecht. An die Stelle des angenommenen gleichen Rechtes aller Bürger trat die Herrschaft der Parteien, die sich gegenüber dem Wähler souverän dünkten. Die Machtinteressen von Parteien liessen eine wirkliche Mitbestimmung des Volkes nicht wirksam wer-

den. So wurde diese Form der Demokratie nicht nur zur Scheindemokratie, sondern machte schliesslich die Erfüllung der wesentlichen staatlichen Aufgaben unmöglich. Nicht in allen Staaten wirkten sich die Prinzipien der individualistischen Demokratie in gleicher Weise aus. Ueberall aber wo der demokratische Gedanke durch die Parteiherrschaft entwürdigt wurde, musste es schliesslich zur 'Krise der Demokratie' kommen, die nicht ohne tiefgehende Wirkung auf das ganze Staatsleben des betreffenden Volkes bleiben konnte."

Die Gesellschaftsform im Zeichen des berufsständischen Gedankens erforderte nun zwar, erklärt Messner, „dass die demokratischen Einrichtungen gegen Ausartungen gesichert werden, das Staatsvolk zu seiner naturgemässen Gliederung zurückgeführt und damit der Staat aus dem Verfallensein an die Parteiherrschaft befreit wird.“ Keineswegs aber führe der berufsständische Gedanke, wenn ihm sein wirklicher Sinn unbenommen bleibt, dazu, „dass die Demokratie in ihrem wahren Gehalt überhaupt verworfen werden müsste.“ Mit anderen Worten, es besteht nicht nur kein Gegensatz zwischen Demokratie und berufsständischer Ordnung, sondern diese hat geradezu die Voraussetzungen zu schaffen, deren die Demokratie bedarf, wenn sie ihren Aufgaben gerecht werden soll. „Denn nichts anders als die Mitverantwortung und Mitbestimmung im staatlichen Gemeinwesen ist die wahre Demokratie,“ erklärt Prof. Messner. Sie besitze in diesem Sinne in der Tat die Geltung ursprünglicher Volksrechte.

Wohltäter der Missionen abberufen.

Nun, da er aus dem Leben geschieden, dürfen wir wohl verraten, dass Rev. J. W. Merscher jener in unserer Gabenliste so oft genannte "Rev. N. N., Illinois," war. Immer wieder schärfte der Verstorbene es uns ein, wir dürften seinen Namen nicht preisgeben. Viele Jahre lang empfangen wir von ihm in Zwischenpausen von meistens nicht mehr als zwei Monaten regelmässig hundert und mehr Dollar für das Missionswerk. Möge dem Wohltäter nun im Jenseits vergolten werden, was er für die Ausbreitung des Glaubens getan.

Der im Jahre 1853 zu Aviston in Illinois geborene und am 26. Dezember, 1876, geweihte Priester wirkte ein langes Leben in der Seelsorge, bis er sich endlich, durch Kränklichkeit und Altersschwäche gezwungen, in das St. John's Krankenhaus zu Springfield zurückzog. In der Kapelle dieser Anstalt wurden denn auch am Montag, den 14. Dezember, die Exequien abgehalten. Das hl. Messopfer brachte der hochwst. Bischof Griffin, Springfield, dar; zur Beisetzung wurde die Leiche nach Conception, Missouri, überführt. Um die Stadt Taylorville, Illinois, wo Fr. Merscher 22 Jahre als Pfarrer der Herz-Jesu Gemeinde seines Amtes waltete,

hatte er sich besonders verdient gemacht durch die Gründung des Hospitals und die Berufung der Schwestern vom kostbaren Blute an diese Anstalt.

In dankbarer Anerkennung seiner Verdienste hatte der C. V. folgende seiner Mitglieder ersucht, unsere Vereinigung bei den Feierlichkeiten zu Springfield zu vertreten: Rev. Chas. W. Oppenheim, Raymond, Ill., und die Hrn. Frank L. Trutter und Jos. Schwener von Springfield.

Aus unserer Missionspost.

Immer wieder erfahren wir wie willkommen den Missionaren unsere Zeitschriften-Sendungen sind. So schrieb uns Pater A. K., O.F.M., aus Paishui in China:

„Habe nach meiner Versetzung hierher gehört, dass Sie sich deutscher Missionäre annehmen und diesen in liebevollster Weise Zeitschriften und anderen Lese-stoff zuschicken. Ich weiss zwar, dass Sie sicherlich bereits überlastet sein mögen; dennoch wage ich es, vertrauend auf Ihre Güte die Bitte zu stellen, auch mich mit Lektüre zu versehen.“

Der Missionar ist Oesterreicher und nun bereits im fünften Jahre in China als Missionar tätig.

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Mit wenig Geld vermag man zur Zeit viel Gutes zu tun. So schickte die C. St. einem Franziskaner-Missionar in China Ende September \$25 zu. Die Gabe däuchte ihm ein Geschenk des Himmels, denn er schrieb uns:

„Ein herzliches Vergelt's Gott für diese Sendung. Ich war gerade auf dem Wege, die Auflösung meiner Schule hier am Platze anzuordnen, als ich Ihr wertres Schreiben erhielt. Nun können Sie sich denken, welch Gefühl der Freude und Erleichterung es bei mir auslöste. Nun kann ich wenigstens das Schuljahr zu Ende führen und wenn inzwischen Gott mir weitere Helfer in der Not schickt, werde ich die Schule halten können.“

Wer dieses notwendige und edle Vorhaben unterstützen will, möge seine Gabe an uns schicken als für Fr. M. Goddenkötter, O.F.M., Apost. Missionar, bestimmt.

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Ihrem Dank für eine Gabe von \$25 fügt die ehrw. Schw. M. Crescentia, S.M.S.M., die bereits mehrere Jahrzehnte lang auf Neu Guinea als Missionarin wirkt, eine Reihe aufschlussreicher Bemerkungen hinzu. Nachdem sie die Zahl der von den Schwestern zu Tarlena betreuten Frauen und Kinder erwähnt hat, spricht sie von den Schwierigkeiten finanzieller Art, die aus der Notwendigkeit, monatlich Lebensmittel im Betrage von 75 Schillings einkaufen zu müssen, entstehen. Ausserdem berichtet Schw. Crescentia, dass man auf dieser Hauptstation Stühle sehr nötig habe, weil dort die Schwestern aus allen Teilen der Insel sich einfänden zu den jährlichen geistlichen Exerzitien.

„Für gewöhnlich,“ schreibt sie, „sitzen wir auf leeren Petroleum-Kisten. Die paar Stühle, die sich im Sprechzimmer befinden, sind, ausser einem einzigen, öfters be-